



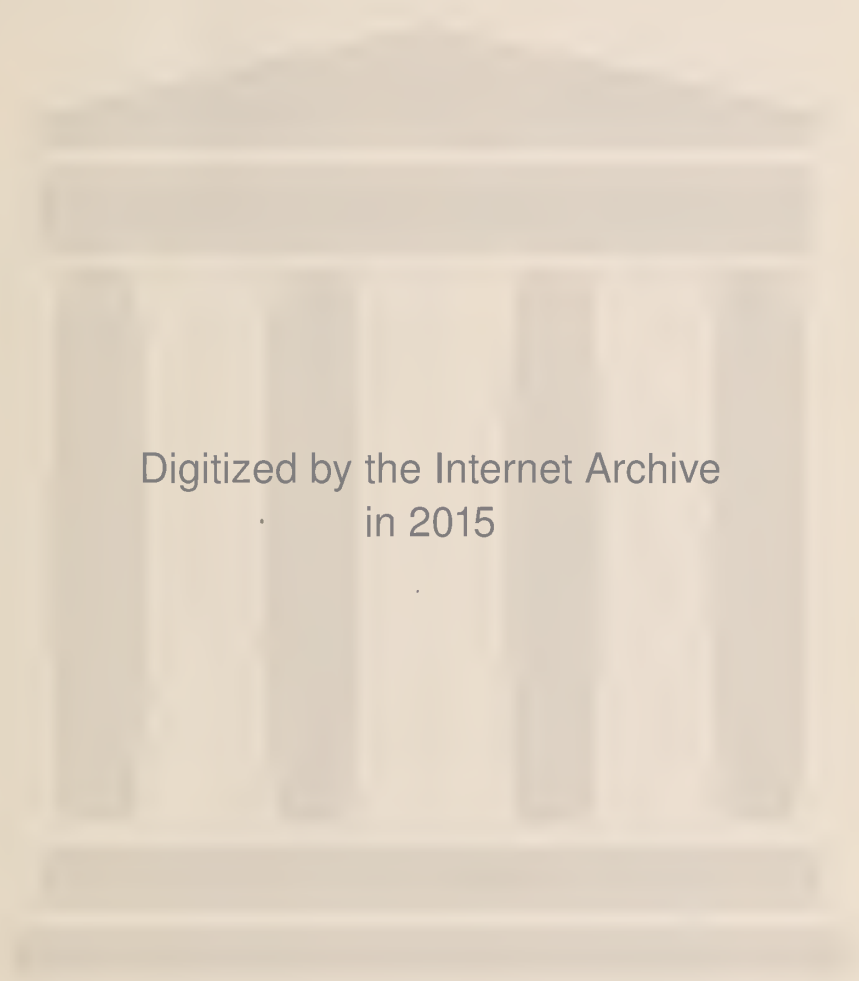


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The Missionary survey







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# THE MISSIONARY SURVEY

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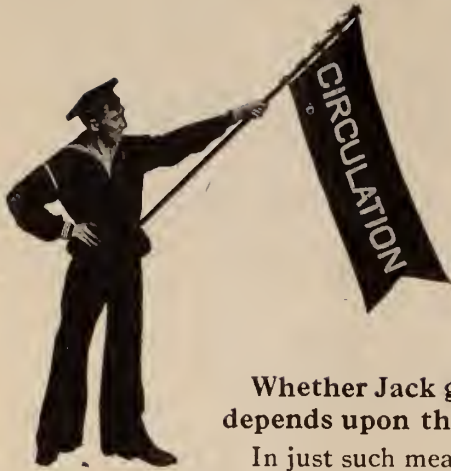
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## The Missionary Survey's Campaign for 50,000 Subscribers

# SURVEY WEEK TIME TO GET BUSY!

Whether Jack gains his 50,000 subscription goal or not depends upon the Secretaries of Literature.

In just such measure as they line up their societies and their churches will success come.

Will haphazard efforts put churches on the Honor Roll? Presbyterials on the Honor Roll? Synodicals on the Honor Roll?

They will not.

No one wishes their church to be the delinquent one.

Send for the big wall chart, arranged as a thermometer, with spaces to be filled in of names of members taking the Survey. This can also be used at the Presbyterials. There are seals registering the "temperature" as to how near the churches are to the Roll of Honor.

Organize a special plan to canvass during the **second week of March. That is Survey Week.**

Divide forces into two teams, **Red** and **Blue**. At the beginning of this campaign have a social in honor of "Miss Survey." Give a simple pageant, with some of the young people dressed to represent "Miss Survey," "Jack," Foreign Missions, etc. Then after the performance, while enthusiasm is still vibrant, let the two teams go to work.

At a stated time every day have reports handed in and chalked on a bulletin board. Keep the spirit of the contest before every one who saw or was in the pageant. Make it snappy!

Get your pastor to make the announcement of SURVEY WEEK, and later the news of the contest, with the winner's names.

At the spring Presbyterian you will then be able to report your church on the Honor Roll. And if all churches follow your lead we will receive word that your Synodical is on our Honor Roll.

Which Synodical will be the first to be placed there? YOURS?

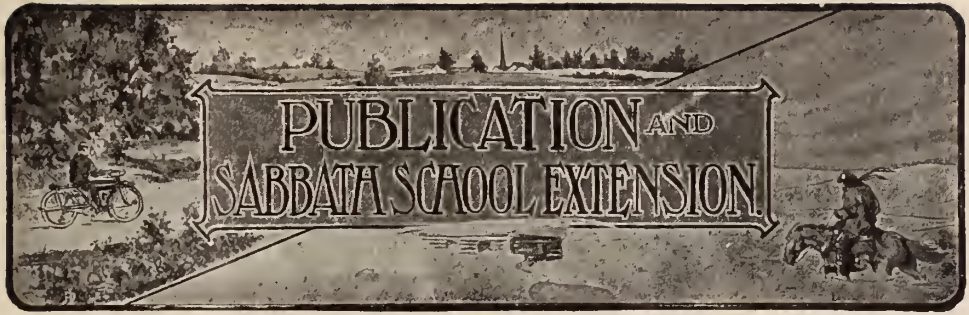
For leaflets and sample copies of the Survey address Box 1176, Richmond, Va.

Churches attaining to the Roll of Honor are: Burton Memorial (Schoolfield), Va.; Cedar Shoals, S. C.; Elkin, N. C.; Fort Lawn, S. C.; Galatia (Fayetteville), N. C.; Mt. Olive, N. C.; Richburg, S. C.; Statesboro, Ga.; Sumter, S. C.; Tifton, Ga.; Woodruff, S. C.









Branch Department at  
Texarkana, Ark.-Texas.

PUBLISHING HOUSE,  
6-8 North Sixth Street, RICHMOND, VA.

### MY RESPONSIBILITY.

“I’M going back to kill my stepfather.”

A group in a hut in France were telling what they would do when they got out of the army.

“I’m going back home to kill my stepfather,” was what a bright looking soldier of nineteen, with a stern twist to his mouth, said.

“What’s the good in that?” he was asked. “Your stepfather is far away. You don’t have to go back there. You’ll make your mother unhappy and endanger your own life. Revenge is dreadful, in that it makes so many others unhappy. Keep the world between you.”

“You don’t understand,” he said. “I have to go. It is a matter of pride. When I was a kid he used to beat me up. He said I lied. He accused me of stealing his liquor, so I said to him when I came away, ‘I’m coming back and I’m going to kill you.’”

“Where did you live?” a soldier asked.

“About seventeen miles out in the country. I used to work hard all day and get beat for it at night.”

“Anyway,” the boy continued, “I’m his size now, and I’m going to kill him, at least, I’m going to try.”

“Don’t do that, Bud,” he was told. “It’s all wrong. Cut away from that rough-neck bunch you are going with and you’ll see it my way.”

“Well,” he answered, “either the square kind of people don’t interest me, or they

don’t want my kind hanging around. Anyway, I seem to get along better with the crooks.”

“You’re pretty honest about admitting the truth,” he was told.

“You played square by me, I wouldn’t lie to you,” he replied.

While that boy was in camp he was continually within the circle gathered around the stove in that hut. Nothing much was going on there, just chatting and sewing on of insignia, with “preachments” such as the above thrown in. But he was interested in the right kind of company.

After he was sent home, what happened?

He had a suspected criminal record in the army, but by the way he listened to the Truth it proved that he would have done right had he had the knowledge.

Maybe there wasn’t a Sunday school near his home when he was a child, nor anyone interested to get him to go to one further away. His father certainly never had been to one.

All over the South there are similar boys growing up. Sunday-school extension means putting a Sunday school within their reach and influencing them to come. Literature is sent especially for their use.

March is the month for Sunday school extension. If you wish to help send your contribution to R. E. Magill, Treasurer, Box 1176, Richmond, Va.

L. E. A.

## ARE YOU WEALTHY? ARE YOU WISE?

We watched the rather ragged, dirty-faced youngster come toward us. He scowled, as if to say, "Who are you, anyway?"

Fourteen years old he was, probably, but undersized, face pale, and eyes haggard. He was just at the age when one must live up to an ideal or sink to the general level. Now he seemed sullen, as if he didn't know what to do next.

"It's a shame!" my companion stated, thinking of this boy's future, his mind reverting to his own alert boy-scout at home.

"It is," I answered emphatically. Then making up my mind, "What are we going to do about it?"

"Going to do about it?" he repeated after me in surprise, "Are we going to do something about it? Is there some way we can do something about it?"

"We should. We should pass our opportunities on. If your boy had been born here, you would have wished someone to help him. That boy there has never had a chance. His mother and father before him were born in this hole, went to school here, to a man who went to the same school before him. There is no kind of community life here, no uplift work. His mother buys what they sell at the central store, never goes anywhere. There is no Sunday school here and no church.

What can the boy's home life be? What could you expect? He eats improper food, stays out as late as he wishes with friends of the same development as himself, and comes home to a mother who undoubtedly loves him but who is also ignorant and cannot manage him.

If this were your boy would you not want someone to think a bit about how they could help?"

"What would you suggest?" he asked.

"I'd suggest a Sunday school first. Other things will develop from that. A godly man in this place would revolutionize the community life. That boy will have some aim in life worth while, and when he marries you will note in his children how the love of Christ changeth a life."

"But we can't start a Sunday school," my friend said, thinking of his mining interests in another State.

"No, and we aren't qualified to," I answered, "but there is a special committee of the Presbyterian Church which attends to this. They have Sunday-school missionaries whose business it is to come to just such places as this, establish a church, send literature, and nourish the new school until it is self supporting. Of course, it takes money for these men to live, and they can't be everywhere, but there are hundreds of similar coves where they have been and the results are apparent.

"Where and how can this committee be reached?" my companion inquired. "These, to be sure, are not my boys, but they are God's children, and I must help."

So I gave him Mr. R. E. Magill's name. Box 1176, Richmond, Va., and told him March was the special month set aside by the General Assembly for the cause of Publication and Sunday School Extension.

Won't you send a check also?—Lea.

## SONS OF PROMISE.

"In every meanest face I see

A perfected humanity,

All men, though brothers of the clod

Bear promise of the sons of God.

"No human ore that does not hold

A precious element of gold;

No heart so blackened and debased

But has for Him some treasure chaste."

# SABBATH SCHOOL EXTENSION



INVESTMENT IN LIVES DIVIDENDS IN CHARACTER

send Checks to R.E. MAGILL, Treas. Box 1176. RICHMOND Va.



REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

### MONTHLY TOPIC—MEXICO.

**A**LL of our Mexican missionaries are at work in our new field except Rev. and Mrs. W. A. Ross, who are remaining temporarily at Brownsville in order to complete arrangements for the adjustment of our work on the Border with the Executive Committee of Home Missions, and Miss McClelland, who is doing some special work at Teachers College, New York, and Miss Dysart who is working among the Mexicans at Austin, Texas.

Rev. H. L. Ross writes that he and Mr. Shelby have met with no difficulty in itinerating through what was formerly the field of Zapata's operations in Morelos and Michoacan. Mrs. Ross has remained at her home in Zitacuaro with the children without any fear of disturbance.

These are facts which it is very difficult for us to reconcile with the testimony of certain individuals before the Investigating Committee of the United States Senate that the whole of Mexico is in such a state of chronic disturbance as to call for "drastic action" on the part of our Government for the protection of American lives and property in Mexico. These witnesses and the interests they represent all deny that they are asking for military intervention, but it seems to us that military intervention must follow as the only logical result of their propaganda. The newspapers which comment on their testimony, while they usually say that military intervention should only be resorted to as a last resort, nevertheless, have no other means to suggest for the protection of American life and property which they are advocating.

On this general subject we think it can be truthfully said that the sending of an army into Mexico would not protect American lives, but would sacrifice them. In such a case practically all of the present American residents in Mexico would have immediately to leave the country or be killed, and more American soldiers would fall in battle than the entire number of Americans now in Mexico.

Also unless we hold the German theory that might makes right Mexico has greater reason to resort to military invasion to protect Mexican lives in America than the United States has to invade Mexico. For the report of Ambassador Fletcher made last July gave a list of two hundred and seventeen Americans killed in Mexico during a period of eight years, whereas the report of Colonel H. J. Slocum, of the U. S. Army, made in February, 1918, states that following the Villa raid in 1916 about three hundred Mexicans were killed by Border rangers in Southwest Texas, local police officers, or others intent upon "making the Mexicans pay for Villa's raids."

As for protecting American property by military occupation of the country, it is certain that such military occupation would cost the tax-payers of this country several times as much as the aggregate value of all the holdings that the war was intended to protect. "Would it not be better then," says an editorial writer in the New York Nation, "for the nation to buy out our patriotic citizens having investments in Mexico rather than to spend a larger sum on a military invasion, and send tens of thousands of Ameri-

cans and Mexican to their death besides?

Our interest in this subject, however, is not so much upon the political or financial side. What we are most deeply concerned about is that any attempt "to restore law and order," "to set up a stable government," or to protect American life and property by means of a military occupation of Mexico would render impossible the only possible solution of the Mexican problem, which is the missionary solution. Hitherto all the Protestant churches of this country have been playing at missions in Mexico. Our own Church has been expending about \$20,000 a year on that work, more or less, as against over \$100,000 a year in Korea, a country with about the same population, of the same kind of people that we have in Mexico. Just now plans are being made by all the churches to multiply their workers and enlarge their equipment, so as to make a complete missionary occupation and to establish in living touch with each other all over Mexico centers where the same kind of work shall be done that has been done already at a few widely separated, and for the most part inadequately equipped, stations at which the Mexican problem has already been solved. These

are places where the children have been gathered into day schools and taught to read and write, and the people have been gathered in Sunday schools and churches and taught the gospel of Christ in its purity. Christian education and the preaching of the gospel are the only things that can transform Mexico and make her a desirable neighbor for this country and a creditable member of the brotherhood of free and enlightened nations.

In our judgment there is nothing short of an actual invasion of this country by Mexico that would justify our Government in adopting a policy that would make this one and only solution of the Mexican problem impossible.

The following lines written by Mrs. H. L. Ross on the withholding of the Bible from the people by the Romish Church, present this matter in a way that must appeal to every man, and especially to every woman in this country who appreciates what an open Bible has done for us and who desires to see this greatest of our blessings communicated to all those from whom it has heretofore been withheld:

#### THE FETTERED LAND.

Mrs. H. L. Ross.

I know a land where the pilgrims stray  
And stumble in gloom,  
'Midst the pitfalls of a steep highway  
Where threatens doom;  
And the lamp God gave to light them  
home  
To the sheltering fold,  
Is locked by that tyrant hand of Rome,  
Relentless and cold.  
Who will bring them light  
For their long, long night?

I know a land where the people plead  
For water and bread,  
And the hand which should supply their  
need  
Bars to them instead  
The storehouse of food and the fountain  
free  
Which come from the Christ.  
They are locked by Rome's unyielding  
key  
To this land athirst.  
Who will break the seal  
For a people's weal?

I know a land where the victims fall  
 By Apollyon's darts;  
 'Tis a land in the shadow of death's dark  
 pall;  
 There are bleeding hearts;  
 And the sword God gave them to fight  
 their wrong  
 Lies useless with rust,  
 Covered through all the years so long  
 With the ages' dust.  
 Who will loose the sword  
 Of God's Holy Word?

I know a land where a nation dies  
 Of a lingering death;  
 How bravely she struggles again to rise,  
 But with fainting breath;  
 Sick unto death for the God by whom  
 Nations are healed,  
 While knowledge of Him lies wrapped in  
 gloom  
 In a Bible sealed.  
 Who will tell them anew  
 Of the one God true?

I fain would know of this fettered land  
 Made forever free:  
 And the Holy Book closed by tyrant hand  
 Set at liberty;  
 Where night to a radiant day gives place  
 In effulgent tide,  
 And eternal truth may run free race  
 And be glorified.  
 O, rise to this fight  
 For freedom and light.

#### THE TESTIMONY OF A GOOD ROMAN CATHOLIC.

The enterprise undertaken by the Arch Duke Maximilian, under the patronage of the French Emperor Louis Napoleon, to make himself the head of an empire in Mexico was a very disreputable affair, which, after a few years of seeming prosperity, came to a deserved and untimely end by the execution of Maximilian at Queretaro. There was, however, one genuinely good man connected with that enterprise. This was a French Catholic priest, the Abbe Emanuel Domenesh, who was a chaplain of the French expeditionary force and who was directed by Napoleon III to go through the land on a tour of observation and report on the truth of statements which had been made in France concerning the moral and religious condition of the Church in Mexico. In making this tour of investigation he spared himself no physical hardship and no one can read his report without

being impressed with the conviction that he was a thoroughly honest and consecrated man, and that the character of the report which he was compelled to make gave him the deepest sorrow and regret. The report was published on his return to Paris in 1867 under the title "Mexico As It Is; the Truth Respecting Its Climate, Its Inhabitants and Its Government." The writer of this editorial once possessed an English translation of the book, presented to him by the late Dr. Wm. Butler, missionary of the Methodist Church in Mexico. The book was loaned to some one and has not been returned and we would be most deeply grateful to any one who could put us in the way of securing another copy.

We give the following quotation from the report as given by Dr. Butler in his book, "Mexico in Transition." After giving in great detail the description of the situation as he found it he comes to the following conclusion:

"The Mexican is not a Catholic; he is



simply a Christian, because he has been baptized. I speak of the masses, and not of the numerous exceptions to be met with in all classes of society.

I say that Mexico is not a Catholic country:

1. Because a majority of the native population are semi-idolaters.

2. Because the majority of the Mexicans carry ignorance of religion to such a point that they have no other worship than that of form. It is materialism without a doubt. They do not know what it is to worship God in spirit and in truth, according to the Gospel . . . If the pope should abolish all simoniaical livings, and ex-communicate all the priests having concubines, the Mexican clergy would be reduced to a very small affair. Nevertheless, there are some worthy men among them, whose conduct as priests is irreproachable . . . In all Spanish America there are found, among the priests, the veriest wretches—knives deserving the gallows—men who make an infamous traffic of religion. Mexico has her share of these wretches. Whose fault is it? In the past it has been Spanish manners—climate.

The clergy carry their love of the family to that of paternity. In my travels in the interior of Mexico many pastors have refused me hospitality in order to prevent my seeing their *nieces* and *cousins*, and their *children*. It is difficult to determine the character of these connections. Priests who are recognized as fathers of families are by no means rare. The people consider it natural enough, and do not rail at the conduct of their pastors, excepting when they are not contented with *one* wife.

. . . I remember that one of these prelates, passing through a village near the episcopal city, the priest said to him, 'Sire, have the goodness to bless my children and their mother.' The good bishop blessed them. There was a chamberful. Another did better still. He baptized the child of one of his priests. Can a clergy of such character make saints? I doubt.

Nevertheless, they must not be taken for heretics. . . .

They make merchandise of the sacraments, and make money by every religious ceremony, without thinking that they are guilty of simony, and expose themselves to the censures of the Church. If Roman justice had its course in Mexico, one-half of the Mexican clergy would be excommunicated. . . . The well-instructed priests, disinterested and animated by a truly apostolic spirit, holy souls whose religious sentiments are of good character, constitute an insignificant minority. . . .

One of the greatest evils in Mexico is the exorbitant fee for the marriage ceremony. The priests compel the poor to live without marriage, by demanding for the nuptial benediction a sum that a Mexican mechanic, with his slender wages, can scarcely accumulate in fifty years of the strictest economy. This is no exaggeration. The consequences of the excessive demands for perquisites in general are as lamentable to public morality as to religion. One of the first duties of the Mexican episcopate should be, in my opinion, to reduce the fee for baptisms, marriages, dispensations, and everything else indispensable to the performance of religious duties."

#### IS THERE AN INTERVENTION PROPAGANDA.

Senator Fall in his examination of Rev. S. G. Inman before the Senate Committee of Investigation of affairs in Mexico expressed considerable indignation at a statement in Mr. Inman's book on that subject that there was being conducted by certain business interests an active propaganda for intervention. The parties who were mentioned as promoting this propaganda vigorously denied that they were doing so and the same parties asserted in a correspondence with Dr. Spear that they were not in favor of intervention.

Strong circumstantial evidence that somebody for some purpose is promoting such a propaganda is found in the fact

that nine editors (in Rome, N. Y., Sandusky, Ohio, New Bedford, Mass., Dubuque, Iowa, Gloversville, N. Y., Sumter, S. C., Tacoma, Washington, St. Joseph, Mo., and Oakland, Calif.), print simultaneously an identical editorial under the heading, "*Mexico or Mixico*," in which the necessity of intervention is logically implied. Ten other editors at widely different points print each as his own editorial opinion an identical article entitled, "Spanking An Unruly Hoodlum."

The *Record of Christian Work*, which gives this information, states, very properly in our opinion, that this can only mean that these newspaper offices are being provided with "canned editorials" from some central interest which is

scheming to bring us into armed collision with the Mexican Government.

Will that vast majority of the American people who have no property interests in Mexico, but who must furnish the boys to make up an army of invasion and occupation, and the billions of dollars that will be required to finance the enterprise, allow themselves to be dragged into it on the false plea either of national self-interest or national self-respect? Will they stand idly by and permit that to be done in the supposed financial interest of an insignificant minority of the American people, which will make it forever impossible for America to do what must be done for the ultimate redemption of Mexico?

## EXCELSIOR!

MRS. R. C. MORROW.

**"The shades of night were falling fast  
As through an Alpine village passed  
A youth, who bore mid snow and ice  
A banner, with the strange device:  
EXCELSIOR!"**

**W**HEN this bunch of frying-sized youth of the Coyoacan Presbyterian Preparatory School was handed over to me for a Sunday-school class, I accepted them with reluctance and misgivings. To be a successful kindergartner and to be a moulder of the lives of adolescents, are two different propositions. I had solved the first one, but I hadn't the second, and I knew that it would require the wisdom of Daniel, as well as his courage.

We organized the class, chose our officers, and selected a name, which was a happy choice, for we found a Spanish translation of Longfellow's poem. The boys soon caught a little of his inspiration. We ordered class pins, gold and blue, with "Excelsior" in gold letters on the blue ground. We had a social meeting at my home, we made a class pennant to use at athletic meets, thus developing a class spirit. Another class caught the fever and asked their teacher to let them have a name. "Excelsior" is the name of one of the leading newspapers of Mexico City, so when the other class came to choose a name, they discussed whether they should call themselves "The Universal" or "The Revolution" (two other leading dailies).

The first Sunday that our president asked "Is there any business?" one young man proposed that in answer to the roll call, the students respond with a verse of Scripture. It was unanimously carried. The next Sunday, another pupil suggested that we begin the lesson with a prayer. Thereafter, the president named a boy to lead in prayer the following Sunday. One Sunday, probably due to a lack of anything else to propose, one young man suggested that we sing a hymn before the lesson. After some discussion, I said that nobody ought to vote "yes," unless he intended to sing. To my surprise, the ayes carried. We then chose a class hymn. Sometimes the changing voices of the ardent musicians are hard to control, but we have no class critic, so what matters?

We have a class motto—Titus 2:11-15, and we have learned it by memory, stressing the words "live soberly and righteously and godly in this present world." We have a class book, "What Every Young Man Ought to Know." The boys are reading it in turn and signing their names on the fly leaf.

The hardest problem has been to make them punctual, for boys will be boys, and

they like to stand outside to greet the girls from the Normal School. I offered a prize for the best record for two months, and for this prize I gave a translation of "Pilgrim's Progress"; but far more effective has been giving the on-time boys a rosebud or a carnation, for the Mexicans love flowers.

For their birthdays, I am giving them their choice of "The Shepherds' Vision" or "The Boy Christ." I have wondered why most of them take "The Shepherds' Vision." Can it be that it is more in keeping with their idea of the supposed visions to poor Mexicans, such as the famous Guadalupe?

At the end of three months, I gave them an examination (written) on what we had studied. Two boys made 100, but there is a wrong side to the picture. One boy always says "God is love" at the roll call. One Sunday, another young man was reading a pirate book during the lesson. I asked him to exchange books with me, giving him my Bible. That was his last offense. Since then we have kept a record of who brings Bibles and quarterlies.

When I took the class, I found that only three of the fifteen boys were members of the Church, a few others had Christian parents, but the rest were from irreligious homes. Before the boys went home for the holidays, several expressed a desire to unite with the Church—they all (in the classroom) confessed Christ as their only Saviour.

One day I was walking on the streets in Mexico City, and in a German book store window, I saw the book, "What's the Matter with Mexico?" The author and I do not agree. The matter with Mexico is that we haven't enough Christian propaganda, we haven't enough Christian schools. Friends and supporters of our work, do you suppose for a moment that the Hindenburg line would ever have been broken with only a handful of soldiers, though every one had been a Pershing or a Lee? Did not Lee's bravest of the brave give their



Some of the members of the Class "Excelsior," of the Coyoacan Presbyterian Preparatory School.

lives for a lost cause on account of a lack of numbers? Mexico has been divided among the various churches. Two entire states and parts of two more belong to the "Division of the Southern Presbyterian Church." Shall we let the few missionaries now scattered over the field struggle along against a mighty merciless foe? Or shall we be up and doing, arise, cry "EXCELSIOR!" and win a mighty victory?

The population of our field is 2,185,958. For these millions we have 3 evangelistic missionaries, 1 male teacher, 1 lady teacher, and the native workers. We have no doctor, and the need is urgent, if only to preserve the lives of the missionaries, not to mention the Mexicans. In parts of our field there have been no schools of any kind for 9 years. God could work a miracle as He did with Gideon, but I do not expect Him to do it, for there is no necessity. Our Church is equal to the task. Let Christian schools get hold of a majority of the adolescent manhood of Mexico, and then, and only then, will banditry, kidnapping, drunkenness, and murder flee into their holes and dens, just as surely as the beasts of prey retire before the advance of the rising sun. For God sent not the Son into Mexico to condemn Mexico, but that Mexico should be saved through him.

## LET US HELP MEXICO.

W. A. Ross.

**P**ROBABLY the most generous critic of the attitude that the people of the United States have assumed toward Mexico during all of the history of the two countries and of the real help that we have been to her would say that the attitude has not been all that could have been desired and our help has not been commensurate with our obligation and opportunities. It has been too often a case of indifference, neglect and even there lurks in the bosom of far too many of the people

of the United States actual hate for the Mexican people. It is said bluntly by far too many people, "Let us go down there and clean them up." The general feeling toward Mexico is that it is a rich country, a country of wonderful resources to be developed. With a great many people the thinking does not go beyond that. The country is there full of wonderful resources and let us go in and develop it. This is the crux of the intervention movement which has been having its round among a

great many people, both in public and private life for the past year or two. This movement leaves the people out of the count. It is the resources that are the goal. Wonderful possibilities for riches. This movement represents the extreme group and while the group is far too large for the happy solution of the vexed Mexican question, still it does not represent the great rank and file of the people of the United States. For the great body of the people the attitude has been one of indifference. We have left Mexico alone.

Beyond a doubt Mexico received encouragement from the success of the American colonies in the break from England, and when Hidalgo and his associates made their patriotic move for independence in 1810, they had before them the example of the young republic to the north, which had recently gained her independence and entered upon her history as a separate people. But this encouragement was only indirect. There was not direct aid given to Mexico by the people of the United States. They struggled on alone. Their first constitution, modeled largely upon that of the United States was proclaimed in 1824. The giving of a model constitution did not give them ability to overcome the difficulties to its successful "march." We left them alone to struggle against ignorance and the hostility of the Catholic Church to popular government.

Came the independence of Texas and the organization of the Lone Star Republic, with its final admission as a State into the American Union. The war with Mexico followed and in the success of the American arms and the resultant treaty by which California, New Mexico and Arizona were added to the territory of the United States, surely Mexico did not receive much help from her neighbor of the North.

But it is pleasing to record another episode in which the United States did help Mexico. The French intervention, by which an attempt was made to set up a Catholic monarchy in Mexico, with the young Archduke Maximilian of Austria as emperor took place. Louis Napoleon of France was ready to help certain leaders of the Church, both in Mexico and in Europe to force upon Mexico this form of government and sent French troops to bolster up a foreign dynasty. Here is where the United States takes a hand. While the American Civil War had been in progress it had so absorbed the attention of the Government at Washington that little notice had been given to the French king's course in Mexico. But after peace had been established at home, pressure began to be brought at once for the

retirement of the French soldiers from American soil. This was an infringement on the Monroe Doctrine. The French king withdrew his troops and Mexico was left free from European interference to continue the struggle against the ill-fated Maximilian and soon he was captured and after a military trial executed. The service rendered to Mexico by the United States at that time was decidedly beneficial, if only indirect.

Followed the long period of the rule of Don Porfirio Diaz and the stormy days of the recent revolutions. One of the leading policies of the long Diaz administration was friendliness to foreign capital. He made a bid for it and threw wide open the doors. American capital went in to Mexico by the millions and beyond a doubt Mexico made material advancement and took on the aspect of a civilized country. Beyond a doubt, also this capital did not go on a missionary enterprise and received quite as much as was given. The clamor for intervention in Mexico now comes very largely from these vested interests. It is not that Mexico may be helped but that their interests may be protected. So it is a question as to how much Mexico has been benefited by this investment of American gold in the country and the development of the natural resources.

There was begun also just about the time that the long Diaz administration began the Protestant invasion of Mexico. And here it is where the American churches have failed to do the part of the Good Samaritan toward Mexico. The reform laws of 1857 gave religious liberty to Mexico. The churches began in a cautious and meagre way to send missionaries in the late sixties and early seventies. Our own church sent her first missionaries to Mexico in 1873. During all the years from that time until the Madero revolution in 1910 there was protection to life and property of those connected with the evangelical enterprise and during those years a generation of people came and went. The Churches of the United States never had a greater foreign opportunity. The response that was made by them to this opportunity shows that they did not grasp the significance of the opportunity. The failure on the part of our own church to grasp the situation may be seen in the fact that in 1919 we had only eleven missionaries to Mexico and spent less than \$18,000. Other churches have done better than we have done, but none have done anything like what they should have done. We have left Mexico alone. Her condition today would be far different if the Churches had sent into the country a great army of mission-



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Toluca, with the volcano smoking in the background. Rev. and Mrs. W. A. Ross will occupy this station.

aries during the years when such ample protection was given to them.

And so it comes about that the most cursory examinations of the relations between the two countries and of the help that we have given to Mexico reveals that there has never been up till now a well-organized movement on the part of the people of the United States to help Mexico. Indirectly Mexico has received encouragement from us, when in the early days we ourselves were struggling for our own liberty and independence; later on when foreign troops were in Mexico our influence forced their withdrawal; the Evangelical churches in the United States have for a generation had missions in Mexico, but these have been most meagre in comparison with the obligation and the need.

But now we have come to a new era in Mexico missions. The work has been planned and laid out in a way that is hardly surpassed by that planned for any other country. The plans include the distribution of the country so that there will be no more overlapping and so that the whole of the country will be provided with Gospel

agencies. The plan includes co-operation in schools and hospitals, periodicals and book depositories. There is a place for every talent and a use for every gift. There is an opportunity for the people of the United States to make a contribution to Mexico's redemption. We have neglected her before. She has been struggling along alone. We are in a way responsible for the present sad condition of the Mexican people. Shall we let another generation go by without contributing in a way worthy of the cause we represent and worthy of the present opportunity in Mexico? Let us help Mexico. The people with gold can help by pouring it into God's treasuries; the young teacher can help by going to Mexico and teaching the young people; a call is now being made for you by the Executive Committee; the physician can help by going to heal not only the bodies but the souls of the people; a call is now being made by the Executive for you. The nurse can help by going to minister in his name; a call is now being made for you. The minister can help. You are being called for. Let us help Mexico.

### A CALL TO PRAYER.

1. For the Presbyterian Progressive Program.
2. For the Every Member Canvass in March.
3. For Mexico, and especially for the Mexico campaign in the Sunday schools in 1920-1921, according to the Seven Year Plan.
4. For the Interchurch World Movement.

5. For our own student volunteers.
6. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental and spiritual.
7. For Rev. R. D. Bedinger, of our Congo Mission, and the book he is writing about that mission.

## CELESTINA. IN REMEMBRANCE.

MISS E. V. LEE.

TWO or three weeks ago there came to me from Mexico an envelope with a deep black border. I knew that it was a funeral notice, and opened it with dread, wondering which one of my Victoria friends it was.

It was Celestina. A beautiful custom of our Mexican Christians is the placing of Scripture texts on these funeral notices. Those chosen for this beloved member were most appropriate. "The Lord gave, and the Lord has taken away." "One thing have I desired of the Lord—that I may dwell in the house of the Lord, etc.," and "I am the resurrection and the life." Those texts fitted her life, and must comfort as no earthly words can comfort those she left behind.

My memories of Celestina are the memories of more than twenty years. And if I were to choose words that would describe her life I would choose steadfastness and faithfulness to a very rare degree.

Twenty-one years ago when I first went to C. Victoria I knew Celestina. She was the eldest of a large family. Child as she was, she always seemed to be the real head of that family. Her devotion to each one was great, but very especially did she watch over the two youngest, a sister and brother, with a determination that they should have opportunities that she had never had. For them she worked day and night. For them she made every sacrifice. And as the years



Group of graduates from Girls' School at San Angel, Mexico, in which Miss Alice J. McClelland is a teacher. During Miss McClelland's absence from the school Mrs. Morrow had the pleasure of teaching these girls English.

What Christian education can make of Mexican girls. Does the American people wish our government to adopt a policy toward Mexico that would make this work impossible?

went on, and she saw their progress in school, passing from the primary to the high school, her pride was great. Her sister's framed diploma was her greatest treasure. That sister is now a teacher, and she owes all that she has or can ever have to the devotion of one who was more than a sister to her. The young brother, too, will soon be independent, and her work for him means opportunity and advancement, such as he could never have had except for her love and tireless sacrifices.

She was a member of my Sunday-school class and of my girls' semi-weekly Bible class for years. She could read; how she learned I never knew, for I do not think she ever went to any school. I taught her to read writing when she was in the Bible class. For I gave my girls written questions as a part of their work, and I had to teach her to read them. But one or two lessons were sufficient.

How she studied! With her Bible in hand she would come to the class, and few indeed were the questions she could not answer. Sometimes it would be necessary for me to say: "Celestina, you know; let some other tell me." Her enjoyment of this study was great, and her progress remarkable.

How she loved her church! Seldom was she ever absent. I can think of no department in church or Sunday school in which she was not ready or willing for any service. This seems high praise, but all who knew her would say the same. A year ago she married. Her choice seemed a wise one, and we looked forward to years of happiness for her.

Her plans for the wedding were like her. She wanted all the members of the church to be there. And all wanted to go. Some days before the wedding she asked me to make her wedding cake. As I thought of cake for sixty or seventy guests my heart failed me. I was just up from the "flu" and had little strength. I told her I could not make so many cakes. She said she only wanted one, for her own family, but she wanted me to make it. I shall always be glad that I did. It was a very nice one and she was radiant with delight.

The wedding day was beautiful. From her door we could see the river, the green willows marking its course, and the blue mountains beyond. Her guests filled the rooms, and roses were everywhere. The church organ, borrowed for the occasion, was there, and she asked me to play for them "Nearer, my God, to Thee." As she

entered in her bridal dress there was something inexpressibly touching in her face. There was a wistful look that went to my heart.

As the months went on she was the same devoted sister as ever. She had one more to care for now, and her husband was very proud of her. Of this last illness I know nothing as yet. But I know that all was well with her. I cannot think of her home without her. As I saw her there in her bridal white I cannot realize that in that same dress she lay there in her last sleep. I cannot think how they will live without her.

But Celestina's example, her life, remains to them as an inheritance richer than words can say. Her God is their God. May they follow her as she followed Christ!

How true for her was that last, "I am the resurrection and the life." For her there was no death, only the passing to a higher service. For us the separation, but the certainty of meeting again.

I thank God for her life of faithful service, for her love and friendship, for all she did for me, and for the opportunities I had to give her what she wanted. We will meet again in God's good time.

*Nuevo Laredo, Mexico.*



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Hotel at Zitacuaro, where our Annual Mission Meeting was held. This station is where Rev. and Mrs. Ross are stationed.

## SANTA CRUZ, MEXICO.

H. L. Ross.

**O**NE of the most unique communities that I have visited in Mexico is Santa Cruz.

We go out from Zitacuaro on the short railroad built by the Zitacuaro Lumber and Railway Company. Mr. Wm. MacLachlan, the manager, has me ride with him in his department of the car free of charge, and entertains me with his plans of work, or his excellent ideas about the help and direction we should give the Mexicans, or with recitals of his boyhood days in Scotland, or quotations from "Bobbie Burns."

On the way we feast on the most magnificent scenery, which reminds one of the

Ozarks or the Blue Ridge. The timber is principally oak and pine, and spruce pine is found a little higher up. The road leads out by "Cacique," the great peak that stands as sentinel over Zitacuaro, and near "Pelon" with his head 10,000 feet above sea level.

Twelve miles brings us to the state line between Michoacan and Mexico; then we ride on three or four miles farther to the lumber camp, nestled in the foothills at the terminus of the railroad. A walk of five miles over the mountains and through the forests brings us to the crest of the hill looking down into the valley of Santa Cruz. Fields of wheat and corn fringed by the



"Galeras," property of the Zitacuaro Lumber and Railway Co.

mountains of evergreen pine, with the humble Indian huts dotted here and there on the hillsides form a most pleasing panorama.

The "village" is composed of three buildings. The most imposing is the Roman Catholic Church, and just across the road is the Protestant Church and the judge's of-

fice. The latter is also used as a school building. The date carved on the base of a large stone cross in the churchyard is 1795, and it gives the appearance of having been there since that date.

The uniqueness of the community consists in the fact that it is almost entirely Protestant. I was told that the Roman Catholic priest has not held mass there for twenty-two years. The wood-work of the interior of the church is deteriorating and in a dilapidated condition; the old confessional is overturned and broken. I could learn of only three Roman Catholics in the community, while our young ministerial student out there for vacation has a list of 244 Protestants, including the baptized children. There were over three hundred present at the Christmas exercises.

About fifty years ago an Englishman by the name of James Pascoe came into this part of the country as a mining engineer. For some reasons he left the country after a few years. But he had found a richer mine, and in 1878 returned as an independent missionary and preached for ten years. This peaceful Christian community can largely be traced, under the providence of God, to his efforts.

What a noble example this is for all those who have mining interests in Mexico. If they would come as missionaries, or send their representatives, the "Mexico problem" would soon disappear.

Santa Cruz was surrounded by settlements of Zapatistas, who held special grudge against this peaceful community because of their religion. Three years ago the Zapatistas came down on them and burnt all their homes and the church, and carried away or destroyed their grain and cattle and work animals. The families escaped to the mountains. As they told me about it, they



Presbyterian Mission Home and church at Zitacuaro, Mexico.



mentioned especially how they would gather together under the trees to sing and read the Word and pray. The guide who was with us on our first journey pointed out the place where they built the first arbor for the services, after several months of worship under the trees. They showed their Indian instinct by building on the top of the mountain, so they would not be surprised by the enemy. This last fall they rebuilt the church in the valley without any word or help from the mission. It is not entirely finished, but they are using it.

These simple, earnest Christians are Indians of the Mazahua tribe, and most of

them speak only their dialect at home. They understand Spanish, however, and it is used in preaching and in business.

They are greatly in need of a school; but we fear there will not be money for a school for them this year.

We earnestly ask the friends at home, who enjoy so many blessings from the hand of God, to pray for this work, and to give of their lives and their money, that the name of "Santa Cruz," which is found so frequently through out Mexico, may not only be a name, but that "the doctrines of the Cross may be lifted up."

## GLIMPSES OF OUR GUERRERO FIELD.

MRS. R. C. MORROW.

I HAVE selected the following paragraphs from letters received from Mr. Morrow while on recent trips into the State of Guerrero, because they give us pictures of real people and scenes in our new field.

*Cuernavaca, Sept. 18, 1919.*

Marquez and I reached here on time. We find this one-time beautiful city, the garden of the fairies, but little more than ruins—only bare walls attest its former splendor. All the handsome woodwork of its houses has gone into tortillas, and the elegant canvas ceilings into Zapatista uniforms. Even the ancient tapestry of the wonderful old palace of Cortez suffered the same fate.

I find the Methodist mission house uninhabitable. The doors and windows are all gone, and the roof and ceiling are falling in in many places. With the exception of two rooms, the entire floor of house and corridor are as wet as the street, and it rains every day. The only two dry rooms are occupied by a poor family, who have moved in and planted the patio and lot in corn. As far as we can learn upon inquiry, the house has been entirely abandoned for six years, except for the time that it served the Zapatistas as a barracks, and it was their camp followers who used the woodwork of the building, including even door and window frames, for firewood. Quite costly tortillas those, from our point of view, as it will take about \$750 to restore them.

We were told that when the government abandoned the place, the people left their homes completely furnished, pianos, carpets, tapestry, everything in order. When they returned, they found only bare walls. Not a vestige of furniture remained. At this time, little attempt has been made to

wards restoring the houses. The people who have returned to the city are camping out, as it were, in the most habitable houses they can find, sleeping on the floor and using boxes as chairs and tables. The streets are overgrown with weeds and full of filth. Malaria and other diseases hitherto unknown in this famous health resort ravage the town. The market and streets are filled with sickly hungry faces. About four thousand have returned. Pulque shops and cantinas are open on every corner. Signs of sufferings and vice are everywhere in evidence. The only evangelical meetings being held are the little prayer meetings in Dr. Olivier's house. We think the time is ripe to open our work here.

*Iguala, Gro., December 7th.*

We went out to Tuxpan yesterday morning, spent the afternoon visiting brethren, held a little service last night, and walked back to Iguala before breakfast (between five and seven) this morning. There is quite a goodly number of brethren at Tuxpan still. There were some thirty at the service. They received us most cordially and hospitably. Old brother Epiménio Vasquez and his three sons live in three little cane houses under the big mango trees of one yard, on the shore of Lake Tuxpan. It was there that we went for our dinner, and there that we held the service—under a big mango tree, with tiny little tin kerosene lamps, without chimneys, hanging in the branches. It was a beautiful moonlight night. But little light penetrated the thick branches of the mango. The walk home this morning was beautiful, with the gleam of the full moon across the lake to our right and the early dawn lighting the ridges behind us.

*Tuesday Night.*

Am back in Iguala again. I was in the telegraph office yesterday, writing a telegram to Don Bernabe, and expecting to go out to hunt burros for the trip, when some one laid his hand on my arm. It was an acquaintance of several trips, the road inspector. He said that he was expecting the work engine up at 12 o'clock, and would take us down to Apipilulco. When we reached the station, we found that instead of sending the train, the road master had come in his hand car. But we all crowded on it—five deadheads to four workers, and were there in a couple of hours, when it would have taken six on burros.

We reached La Mohonera at 5 P. M. and called services for 7. There were about twenty-five persons present, and at sunrise prayer meeting there were twenty adults and ten children. This congregation is an interesting group of Indians. None of them can read, but they can sing and pray, and know their Bibles. They seemed mighty glad to see "el Sr. Misionero." For one

time I was sorry that I was not an ordained man. Such a bunch of babies to be baptized, and the parents were so disappointed that I could not perform the rite. But I had to beg off, promising to send an ordained man as early as possible. I don't see many here that we can call attractive. Generally speaking, they are rather ugly, ordinary-looking people, but they seem to be appreciative and friendly.

One of my friends here in the hotel, who is ready to do anything for me and Don Nicolas, and charge almost nothing for his services, is Juanito, the Chinese restaurant keeper. He lived in Apipilulco, and has attended services in Mohonera with Don Nicolas. He was asking about the people and the church there tonight. He says he wants to give a few dollars towards painting the outside of the church now they have it so nice inside. The congregation under Don Nicolas' ministry have spent about \$125 in putting on a new roof and painting the interior of their little church, which was built entirely by the natives some years ago. It is a very attractive little chapel.

*Apipilulco, Gro.*

*Teloloapan, Gro., December 12.*

We left Iguala this morning at 5 A. M. and had our breakfast at Ahuehueva about 8:30. It was a little jar of fresh milk, sweet bread that we had brought from Iguala, and a few of my dates. About 1:30 we stopped for dinner, eggs, tortillas, and frijoles. We didn't lose much time at either of these meals, but were climbing most of the time from 5 A. M. till 6:30 P. M. I had a very small horse and so did Don Bernabe. On good horses we could have made it in eight or ten hours. I walked a good deal, partly to save my horse and partly because at times the ascents and descents were so steep and rocky that I was afraid to ride. And then we overtook a young man, a merchant from here, who had undertaken to walk up from Iguala. He was so fagged by noon, that I took turns about with him for the last half of the way. He couldn't have made it without our help, would have fallen by the wayside. And the walking was really a rest for me. My saddle was the rough Mexican type, with rope stirrups. I do not feel tired today. It was the alternating from walking to riding that saved me, I guess. As I came up I thought it was the Brushy-Lookout and Graybeard trails combined, with two more thrown in for good measure, only all this trip was over barren rocks in a brailing sun, with a rivulet only now and then to refresh us. In this respect it was quite a contrast to the Graybeard trail. We went right over two



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Cathedral at Morelia. This station is  
occupied by Rev. and Mrs. Shelby.

rather high mountains—must have been in the neighborhood of eight or nine thousand feet. At one time we went down into a river canyon at a breakneck speed, a descent of several hundred feet in about an equal number of yards. The trail in the canyon was beautiful, with the verdure and the little waterfalls to add to the mountain grandeur.

Teloloapan is built on a number of little rocky ridges surrounded by steep rocky peaks. It is a town of about 5,000 inhabitants. The only reason for its existence, so far as I have been able to determine, is its trade with the hot lands, the passing of produce from the Río Balsas valley to the railroad, and the entrance of manufactured articles to that region. And it all goes on burros over the trail we came, to Iguala, or over a still more rugged trail, to Toluca. With water, Teloloapan would be an Eden like Zitacuaro and Uruapan, but there is hardly enough water for drinking purposes.

Don Bernabe has another son whom he wants to send to Coyoacan next year. The way that he wants the mission to pay him for his work here is by helping educate his five children. I favor keeping the old gentleman in the work for the sake of keeping such boys as Vigilio and Felipe in school.

The revolution seems to have practically wiped out the evangelical work done in this part of the state. It is only one here and

there that has remained faithful. So many have entered military life and lost the little religion that they had, if they ever had any. Don Bernabe attributed their apostasy to ignorance. Many who made profession and were baptized, were people that did not know how to read and imbibed but little of the instruction given them. Then left to themselves for years without religious leaders, almost forced into one or another of the many military parties passing that way; for, being in the mountains, these regions have been the retreat of the outlawed of every government in turn; many of the younger have been swept away by the irregularities and temptations of military life, while the older Christians have either died or moved away. So in many places where the other mission had work, but small results remain. It is almost like beginning anew. And such a task! We can ride two days still to the west without reaching the end of the field. But some encouraging notes, too, come from the sections on to the west. There are a number of little groups of believers still who remain faithful and are anxiously waiting a visit from the missionary; they have been waiting without minister or missionary for ten years or more. There are children there ten years old who have not been baptized. When will we have missionaries to man this great field?

## ROMISH IDOLATRY IN BRAZIL.

GEORGE W. TAYLOR.

A GREAT many Protestant Christians in the United States do not feel the need of sending missionaries to a country like Brazil, because of the complete occupation of the territory by the Roman Catholic Church, and they fail to realize that the existing religion here is pagan and idolatrous. Many people on the steamer coming down here, as well as many at home in America, expressed surprise at my going to Brazil to do *missionary* work. In fact, before really getting here, I myself could not fully grasp the fact that Brazil was as much pagan as China. The Chinese are very religious, but the trouble is what they believe in and what they worship. It is so with Brazil: believing in and worshipping idols. An incident will show why my convictions are now strong in the matter.

Yesterday, Sunday, September 21st, was a big day in Pernambuco, and I went to one of the largest religious demonstrations I ever witnessed. The celebration was the occasion of the crowning of the Patron Saint of the city, "Our Lady of Carmel." This Patron Saint is a large image of

"Mary" of Carmel, being more than life-size, with a baby in her arms, and residing in one of the churches of the city. The idol is carved from wood, has a sceptre in her right hand, and is anything but attractive or pretty.

For weeks there has been displayed, in the window of one of the best jewelry stores in Pernambuco, a huge crown of gold, decked with \$60,000 worth of jewels, including a number of diamonds, large rubies and other precious stones, which were contributed by the people of the city to this goddess of Pernambuco. For days before the coronation, regular mass was said before her and other services held in her honor. On Friday night the church was packed almost to suffocation and the service was very pompous and full of gorgeous display. Several blocks from the church the streets were lined with colored electric lights, flags and other decorations, including arches brilliantly lighted. The church itself was a mass of brilliance, being covered with lights even to the tower. Dignitaries of the Catholic church, or their representatives, from all over Brazil were

in town for the occasion, and also some of the big men of the State were present to do honor to this protectress of the city.

Yesterday, the coronation day, was a gala day for the whole city. The image was to be escorted from the church to the place of crowning by a great number of people, including the student bodies of the boys' and the girls' schools of the city, organizations of women, sisterhoods, soldiers and the clergy, and lastly in the line was to be the float bearing the sacred idol. This procession, it was announced, would commence at the church at 1 o'clock, would proceed through several streets, all profusely decorated with flags and bunting, and would terminate on the lawn of the State Law School, where a large platform was erected for the purpose of crowning Her Majesty.

I was at the grounds at half-past 1, and with a huge crowd of others who had preceded me there, had to wait until 4 o'clock before the procession arrived. The lawn of the Law School is very spacious, and I should say that there were between fifty thousand and one hundred thousand people who packed the grounds so tightly that the procession could hardly make its way up to the platform. As the idol passed, standing on a flat wagon, which was profusely decorated with flowers and drawn by men dressed as knights, heads were reverently uncovered by the multitude standing there in the hot tropical sun. The grounds were decorated with flags by the hundreds hanging from wires stretched on poles, which were also wrapped with bunting, and among these flags there were a few, about a half-dozen, American flags, small ones, and about twice as many British, with a few of other nations. On the speaker's platform was a huge throne of scarlet silk and gold, and around the edge of the platform were placards with such declarations as: "Mother of Spirituality," "Mother of Purity." "Mother of Graces," etc., and many that I could not read, and I am told that supernatural power is claimed for her, as protectress of the city, although I have not been able to read the columns of her praises that have filled the papers for some days. There was a speech by one of the high dignitaries of the church that brought forth much applause; several bands, military and otherwise, played dur-

ing the marching and the exercises, and there was a large chorus of girls which sang for the occasion. Fifty sky-rockets were sent off to let the people over town know just when the crown was placed on the head of the image, and as many pigeons, with ribbons tied to them, were let loose to carry the good news abroad.

After the program and the placing of the crown, the parade returned by a different route to the church of the Patron Saint. The display was very impressive to those who were in sympathy with the proceedings, but utterly disgusting and revolting to me. It is marvelous that such a multitude of people can be conjured up to such a state of belief in that piece of wood that they will contribute so much wealth to it, will make such a reverent display for it, and will stand for so many hours in the hot sun in order to see it crowned. I went from pure curiosity and to get first hand information about the sacrilegious affair, and was thoroughly bored and tired out.

There is a large image, another Mary, which stands in an arbor on a hill near the edge of the city, and which a few years ago was made protectress of this city, with great honors and pomp, and upon which, at that time, was bestowed, as a loving gift, a handsome purple robe, which cost \$7,000, besides gems of great value. This present was given by a wealthy man, whose home is next door to our school, and in fulfillment of a promise to that Patron Saint, that image, that if she would cure a very sick member of his family the robe would be bestowed. The person got well, and true to his promise, the man sent to Europe and had the promised robe brought to Pernambuco, where, amid royal ceremonies, the robe was given to the goddess.

One of our missionaries the other day was buying, from a prominent book merchant, some large fancy colored pictures of this new protectress, Mary of Carmel, for showing in America on returning, and while there asked particularly regarding the other Patron Saint, who a few years ago had been crowned with such display. He said that it was still out there, but that they had changed that one for this new protectress, and added: "That's a favorite trick of these bishops."

## A SUNDAY IN LAVRAS.

ORA MART GLENN.

**T**O newcomers even the ordinary happenings of a place hold unusual interest, but the events of Sunday, October 26th, will long stand out with peculiar clearness. This was the day set by

the Sunday schools of Brazil as Rally Day, and the goal for attendance was 100,000. (Newspaper reports indicate that this goal was passed by a good margin.) The quota for Lavras was 415; there were more than

500 in Sunday school here that day. Because the church has grown too small to accommodate the numbers the *Gymnasio* and the *Collegio Kemper* each has its school Sunday morning in the respective school buildings, while the church Sunday school is at 5:30 in the afternoon. A special Rally the non-contributing missions having a Day program was given at the church in the presence of a crowd which filled the building. One interesting feature of the program was a short address by Sr. Aginaldo Costa, the first grandchild of the *Instituto Evangelico* to be employed as a teacher in the *Gymnasio*. His mother was one of the first graduates of the *Collegio Kemper*, and his father, who was once a professor in the *Gymnasio*, is now the principal of the *Lavras* public school, which is a most excellent and modern institution.

At the hour for evening worship a man and his wife made profession of faith in Christ and united with the church. It was a beautiful sight to see them and their little child baptized at the same time. After an earnest sermon by the pastor a new elder was ordained. Both the pastor and elder are graduates of the *Gymnasio*.

The climax of the day was reached in the celebration of the Lord's Supper, which assumed an even more wonderful meaning than ever when one considered that people

of every tongue and nation may be united around the table of our common Lord and Master.

The impression of these fruits of Christianity was all the stronger because on that same day we saw one of the results of the Catholic system. We were called from the dinner table to see a *Congado*, which is a sort of religious dance, the African origin of which is evident from its name. Men dressed in gay colors pranced along the street to the weird music of drums and bamboo sticks, stopping occasionally to dance in a circle while one of the number took up a collection for the saint in whose honor the *Congado* was observed. Permission for this dance was given by the priest only on condition that fifty dollars be brought in for the saint, a thing which proved more difficult than was anticipated, because the most of the people have abandoned such customs. Due to the fact that the donations in many cases were drinks instead of money, the end of the *Congado* found the participants in jail. When such a thing as this is done in the name of religion one turns thankfully to note the gratifying results of God's work here in *Lavras* through His faithful and consecrated servants. The work is so eminently worth while that it deserves the hearty interest and support of all the people of God.

## THE AMERICAN SCHOOL OF SHANGHAI, CHINA.

MISS MILDRED C. WATKINS.

THIS week in the American school, or, as in many of our hearts it is always called "The School for Our Missionary Children," there was a glad clapping of hands at the dinner table because the principal had thus announced: "Boys, the news is too good for me to keep from you a moment longer. This notice in my hands is of a gift from the Standard Oil Company of \$33,000 to our proposed new building." Surely if business men, outsiders, think this institution worth such a contribution, our Church at home ought to know more about its nursery for its future most effective missionaries in China.

Ever since Protestant missionaries have been sent forth the greatest trials they have had to answer, have arisen as soon as the little ones have become old enough to go to school. All kinds of shifts have been made, all kinds of plans devised, from mothers giving up themselves to the task with hearts heavy over thus withdrawing, to some extent at least, from teaching the heathen to the English rule of the Church Missionary Society that at seven years of age every child must be put in regular C. M. S. schools in England, and having

the same training, the same advantages.

We Americans, with our more intense individualism and dislike of any interference in our own management of our household affairs, would never agree to the latter solution, and are horrified at being separated from our children through all the formative, most important years, yet the more numerous the missionaries, the more need to economize time and strength, and combine to get the best educational benefits for our girls and boys, yet have them near enough not to lose touch with them at least in vacation time. The C. I. M., a China Inland Mission, erected its own large institution; no other one mission could undertake this, for none is large enough. Those near a big city like Shanghai made use of existing schools, but just as individuals, not with any concerted action. Finally six years ago the movement to have an American school for our missionary children began, and I am proud to say the very first home Board to raise its quota of money was that of the Southern Presbyterian Church, and the fighting faith of one of its missionaries had much to do with the materializing of the scheme, such a day of small, very small, things, it seemed.

That first year a missionary and his wife were lent by one of the uniting missions, for it is a union school, to be the principals. A private building was rented, some teacher, "sight unseen," imported from America, and lo! the pupils drifted in from the far South and out-of-the-way places in the hard-to-be-reached West, places where perhaps there was only one child of school age, utterly cut off from any companionship of other young folks. Wise parents everywhere realized that no amount of book instillation could make up for the loss of this normal young social life; so with aching hearts they unselfishly gave up for the long nine months their children for the sake of the children themselves. In such homes never a day passed but prayer was going up for the "Shanghai American School," prayers that I believe God has answered and will continue to answer; for the school has outgrown its one building and has overflowed into nine rented ones; it has trained through its primary, grammar and high school departments scores who have returned to America for a college course "to make splendidly good," as their medals and marks abundantly prove; and a few are even now back in China as missionaries, though of course the great majority are still in preparation for their life service.

Last session I had the privilege of being appointed as Bible teacher here; so I can speak from the inside as to the investment our Church is making, whether it is a profitable paying one for the cause. We have invested only a very small amount; just enough from all the missions comes in to keep the institution running; even with the most rigid economy a deficit cannot always be avoided, so high is the rent, the biggest one item of expense, I suppose; and with only dwelling houses instead of a modern school building there are many lacks and handicaps, but that is the material side alone.

Morally and religiously, these pupils from missionary homes, in spite of all the usual faults of human nature, or young unformed human boys and girls, show the high ideals of truth, a sense of honor, justice, and a conscience accustomed to face God and His laws as the final authority. Their prayers (in the Christian Endeavor meetings) for China, for the success of their parents' work, indicate that they take it for granted that the highest business is business for the King, the business of serving and saving others. We teachers are naturally much shocked if their standard is not high and, "missionaries' children do that!" is our attitude as well as our language, an attitude that per-

haps irritates them sometimes, but yet is accepted by them as the expected and legitimate one.

All who belong to the "paying missions," as they are called, pay less—a child's stipend is always paid in, I think—for board, the non-contributing missions having a fixed price for their children; and the few outsiders whose children are boarders have no reduction at all, but there are only a half dozen of the last class.

A great change will be made in the next few years if the "drive for the American school" succeeds, for the business men from America who have settled here are aroused over there being English, German, French, Japanese and other nationalities, represented by finely equipped institutions, yet America has only unsuitable rented buildings; so they have proposed to combine funds from the Mission Boards and missionaries with contributions from business firms, buy sufficient land for a plant worthy of our nation, erect appropriate edifices with up-to-date equipment, but take us over as the managing nucleus, faculty and all. These outsiders have, in spite of the fact that they will have members on the Board of Managers with equal votes with us, inserted a proviso in the constitution that the school have Christian teachers, and Christian influences uppermost, one unbeliever saying to the chairman, "You can't soak too much religion into my youngsters to suit me."

At first I wondered about the desirability of the move; then came the thought: "Isn't our God strong enough, if His children are strong in Him, to overcome and win over the outsiders? It will give us something worth fighting for; this test between His side and the world's side."

We are rejoicing in several accessions to our staff this session, additional teachers being needed sorely, especially with the increased number of pupils (there are altogether 170 on the roll); and our new principal and his wife are Southerners, he from Columbia, S. C., she from Alabama, both full of the missionary spirit.

When the missionary cause in China is prayed for, won't you remember that schools for missionary children will be a most important determining factor in what the Christians of China are going to believe, of what type they will be, for here are future missionaries in the making—or unmaking. If our boys are "as plants grown up" before Him "in their youth," and our girls "as corner-stones hewn after the fashion of a palace," the Church of China will have "walls and ramparts as a city compact together."

## A NOTE TO MR. INGERSOLL.

REV. L. T. NEWLAND.

I F I knew Mr. Ingersoll personally I would send him a note reading like this:

Dear Mr. Ingersoll:

Please send one of your representatives to Yeung Gwang Korea and let him bring along a large supply of cheap watches; especially the ones with luminous dials that can be read at night. There is a great need for watches in this city, and I am sure your man could do a rushing business.

Very truly yours,

My sudden interest in watches came about in this way. I had been visiting the churches in this large field and had on this particular day walked fifteen miles to be at the church in Yeung Gwang city—in this part of my field the roads have not risen to the motorcycle stage yet. I was naturally somewhat tired, and as the night before I had slept near the coast where the sand flies were numerous, and hungry and untiring, I was naturally somewhat sleepy.

We had our night meeting, and although it was Monday night, there were over a hundred out, and those on the male side were mostly young men and high school students. I had never been able to get much of a crowd out here before, but that night's crowd is only indicative of the great awakening in young Korea to things spiritual. After my service a young man got up and announced that as it was the Week of Prayer for Korea, even though we had had a meeting, we now go into the regular prayer service. So for another fifty minutes we had earnest prayers offered up for the topics on the prayer list, and—I will not hide our heresy—five of the prayers were by the men and five by the women.

After the service, it was then 10 o'clock, the leader announced a prayer meeting for 5 o'clock the next morning. You see the Koreans take their Week of Prayer seriously and meet both morning and night to pray. Here they had been meeting for a week both morning and evening, and it was the tear wet confessions of some of the women that brought this church her great blessing.

As there was no spare room for me to stay in after the crowd left, I spread my cot in the church and composed myself for a much-needed sleep. It seems to me I had just gotten started good when I was rudely awakened to be told that the women were back for daylight prayer meeting. The roosters were crowing lustily, but it was pitch dark, and being suspicious as to the time, I struck a match and looked at my watch to find it was 3 o'clock in the morning. How those women could have supposed they had gotten a night's rest is be-

yond me, for they did not disperse until well after 10 the night before. The forefront of the night had been cloudy and very dark, but it had cleared off after midnight, and I suppose the roosters, that infallible and unfailing timepiece of Korea, had been deceived by the rising moon into crowing for daylight. At any rate, the women were back at 3 ready for morning prayers.

I got up and dressed only to find my Korean friends had vacated their warm room and were hugging themselves to keep warm in the room next to mine, which was bitter cold, while the women went into the warmth to wait for 5 o'clock to arrive. As there was nothing to be done about it at that time of night, I lay back down and went to sleep to the cadence of this faithful few having a little impromptu prayer meeting of their own. Don't forget that these are all hard working women, and they had a long day at the loom, in the field or hulling rice ahead of them, but they had foreshortened their rest this much to make sure of getting to their prayer meeting on time.

At 5 o'clock they awakened me again, and we had our prayer service. Five o'clock in mid-November is plenty early and perfectly dark, but there were *twenty-five* out of a membership of *twenty*, and the same earnest spirit pervaded the whole meeting again as had been present the night before. Men and women took part and strong were the prayers that went up. Korea is in an agony of prayer during these dark days, and all over this land are such prayer meetings the burden of whose petition is that Korea might win as the reward for her patient sufferings in the Master's name, a mighty revival that will sweep the nation into the kingdom of our Lord and his Christ. They are praying for the Church at home too, and I could but wonder as I sat in that little cold room, fireless and cheerless so early in the morning, listening to the strong cryings of that little church; if there was any of our Southern Presbyterian churches interested enough in Korea during this very critical time to get up and have a 10 o'clock prayer meeting in a nice furnace heated room for her.

We were through at 6, and still there was not even the promise of day, so I laid down for another hour's sleep and awoke to find it broad daylight. It was a very strenuous night, and now you can see why I have such an interest in getting Ingersoll luminous faced watches freely distributed among my churches. Rooster time, I find, is highly unsatisfactory and painfully inaccurate.

## ARE THE JAPANESE CHRISTIANS INDIFFERENT TO THE SPREAD OF THE GOSPEL?

MARIA J. ATKINSON.

**T**HE other night, after our chapel services were over, just as I was leaving, a young man whose home is in a distant place, and whom I did not know personally, approached me and said, "Teacher, will you be at home tomorrow morning? If so, I should like to call to see you." I set an hour, and the next morning he appeared promptly with his Bible

in his hand. We sat and talked pleasantly, and I hope profitably, for perhaps an hour, and then he said, "I have a request." And this is in substance what he said: "We are seven brothers and sisters, all Christians. My mother is a nominal Christian. My father is dead, so the old home is broken up and the children scattered to homes of their own. My mother makes her home with one of my brothers. She is old and feeble and very lonely away from her old friends, and her faith is very weak. I thought if I could get you in touch with her you might be able to help her in some way." I took her address and gladly promised to write to her and send tracts, etc., from time to time and to remember her in prayer. Together we knelt, and I've seldom heard a more child-like, beautiful prayer than he offered. His solicitude about his mother's faith was very touching.

There lives near me a young girl who was in a Bible training school a few months, but had to leave school on account of ill health. She is much better now, and being in need of an assistant Bible woman, I offered her a definite sum to become my helper. Her decision was not given then, but after thinking the matter over she said she could not come, that she had already begun work in another Sunday school, had gathered a few of her young friends to study the Bible, and was doing personal house-to-house work, and that she preferred to keep on with this work as a freewill offering to God. I was a little disappointed at not getting her, but greatly admired her determination to serve without a monetary remuneration.



Two little Japanese girls who have gone to train as nurses in the celebrated eye hospital at Tokyo.

## THE CENTENARY OF MEDICAL MISSIONS.

**T**HE Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of Medical Missions.

In 1819 Rev. John Scudder, M. D., sailed for India and began his work as a medical missionary. Fifty years later, in January, 1870, Clara Swaim, M. D., went to India to begin medical work for women and children. We celebrate, therefore, a jubilee as well as a centennial.

The celebration will not take the form of a drive or a campaign, but will be educational. Interesting items and articles will

appear in the press, and an attractive program has been arranged for union meetings which it is hoped may be held throughout the country during the latter part of March.

The complete program may be obtained from Mr. F. P. Turner, 25 Madison Avenue, New York City. It will include valuable historical material arranged by Mrs. Caroline Atwater Mason, a telling interview with Rev. C. H. Patton, D. D., who has just returned from the Orient; a capital dramatic presentation, "The Doctor's Dilemma," by Mrs. E. C. Cronk, and an appeal to young men and women for service by Helen Barrett Montgomery, with other interesting features.



## MISPLACED HIS SOUL.

DR. R. M. WILSON.

WE have just had in the hospital the death of a rich man. He was taken home two days ago, but they returned today saying his soul had been left in the room where he died. They placed his coat and socks on the floor and a bolt of clothing leading to the window and a basket of food nearby. An old woman begged and pleaded for some time for the soul to please go out, and follow them home. Her speech was something like this: "Mr. Pok died here on the 19th, from his own desire or from the disease I don't know; but this is not his own house, so please come with us to his home where his body now is waiting; he is to go on a great journey to a far-away land, and desires you the soul to go with him. Please come outside and get in the chair and partake of some food." After stirring up the air and fanning for some time she went out to the chair and the fifers played a tune and two coolies carried the chair containing his clothes and his soul—so they say. As this man had no son, this is a great calamity for him to die, with no son

to inherit his name, so his brother's son came along to act as his son. It will take in all five or six days to get ready for the burial. A new mountain will have to be bought with a fine site for the grave. The future prosperity of the family depends very much on the grave site, for if put in a poor place the wrath of the gods will come down on them. My heart goes out to these poor people in their ignorance and superstition, and about the hospital we see the side of their lives that is to be pitied.

A poor man dying away from his home would have just to take the chances of meeting his lost soul some place, for it takes much money to do as was done for this man here today.

Some one told one of the nurses this morning that they were coming for the man's soul, and she said, "Oh, what will we do; I have given that room a thorough cleaning."

Pray that this people may soon have a true knowledge of God and a proper understanding of their souls.

## SPECIAL GIFTS TO REGULAR CAUSES.

THE main dependence, on its financial side, for the maintenance and advance of our Church's work is the "Every-Member Canvass" made simultaneously in all the churches in the month of March. Experience has demonstrated that this method, systematically carried out, brings to all our Church causes largely increased income over what they were able to secure by other methods previously employed.

It has also demonstrated that this method alone fails to secure from people of large means the large gifts which such persons much bring to the Lord's treasury before the Church's work can be adequately financed and its mission accomplished.

The Every-Member Canvass method therefore needs to be supplemented by another method, namely, the appeal to Christians with large incomes to make *special gifts*, involving for them something like the same degree of self-denial that the giving of the Lord's poor saints means for them.

For what purposes should such special gifts be made?

The plans for the Church's advance that are being formulated in the "Surveys" of the Inter-Church World Movement will call for the sending of large reinforcements and the giving of large sums for the establishment of colleges, universities, endowed hos-

pitals and other forms of institutional work, all of which must be provided if the movement is to be successfully prosecuted.

The purpose of this statement, however, is to call attention to the fact, which is a fact, that the thing of most immediately urgent importance for all our Church causes is to *provide adequately for the support of the workers now in the field, and for the work already undertaken*, as set forth in the budgets of our missions and in the reports of our executive agencies. Until this has been done the giving of large sums for special objects outside of the regular budgets might prove an embarrassment rather than a help. These budgets represent what missionaries on the field and administrators at home, who have the information that makes their judgment worthy of acceptance, believe to be most needed and of most value for the cause.

And it ought to be fair to assume that those who are able and disposed to make special gifts would wish to make them for the things that are most needed and of most value.

Taking the cause of Foreign Missions as an example, we mention a few things included in our present budget, contributions to which by those desiring to supplement their Every-Member Canvass pledges by special gifts, would constitute the greatest

help that can be given to that cause at the present time:

1. First of all comes our debt of \$216,000 with which we began the year. Most welcome and most helpful of all special gifts would be those, ranging in amounts from \$5,000 to \$50,000, devoted to the elimination of this burden and handicap to our work.

2. There is the item of foreign exchange which cost us more than \$150,000 in China alone last year, and the estimated cost of which for the present year is \$200,000. This amount has to come out of our regular income, and of course makes it impossible to do the advance work which might otherwise be done in that field. There is no prospect of change in this situation at present, and special gifts in large amounts to provide for it would be most welcome and helpful.

3. There is the item of furlough travel of our missionaries, amounting last year to \$45,000, and the same amount for cost of administration, either of which should make an attractive special object for some generous giver.

4. The amounts planned to be expended on buildings (homes, schools and hospitals) is at present being provided from our legacy fund and from certain other special sources. In the near future it will be necessary to make large additions to these expenditures, but just at present we regard some other things as being of more immediate urgency.

5. The support of missionaries, however, is one of the regular causes which affords opportunity for special gifts, ranging from \$300 to \$1,200 for partial or entire support. Individuals may also take shares at \$50 each, for the support of any of our mission schools or hospitals or of the general work at any particular station. Correspondence with our Treasurer or our Executive

Secretary would be necessary to secure detailed information on this subject. It is for the special benefit, however, of those who would wish to make special gifts of larger amounts than these that this statement is intended.

Every day it becomes more and more evident that the only thing that can prevent the world from becoming a place in which no good man or woman would wish to live is the carrying out, with an energy and a thoroughness never before manifested, of the program of the Christian Church. A part of this great program is what we call the "Progressive Program" of our Church. God grant that as the result of it during this year hundreds of our wealthy members may be brought to see the opportunity and the obligation that confronts them of helping our regular Church causes by special gifts proportioned to their incomes, and thus preparing the way for the great world campaign for which the Inter-Church World Movement is planning, which our Church had the honor of inaugurating and in which we trust it will continue in the future as in the past to bear a leading part.

#### OUR CHURCH AND THE INTER-CHURCH WORLD MOVEMENT.

We believe that the action of the Assembly's Committee of Systematic Beneficence at its recent meeting in Chattanooga, authorizing our Executive Committees to go forward in full co-operation with the Inter-Church World Movement, and changing the date of our financial canvass which was to have been made in March, so as to make it simultaneous with that of the I.-C. W. M., was a thoroughly wise and statesmanlike proceeding, and we are confident that in every way it will add strength and efficiency to our own denominational efforts as well as promote the interest of the general cause.

### PERSONALIA.

A LETTER received from Rev. J. S. Nisbet, D. D., dated December 9th, tells of the very serious illness of Mrs. Nisbet, which will necessitate her giving up the school work at Mokpo. We sympathize with the Korean Mission in this inopportune loss in its working force, and we sympathize deeply with Dr. Nisbet in the anxiety which we know he must feel for the life companion who has been such a constant inspiration to him and helper in his work for the past eighteen years. When the Korean Christians at the other stations heard of

her illness they immediately began to have daily prayer meetings for her recovery. We are sure the Lord will hear their prayers and will answer them in some form of blessing, which may be far better than would be the blessing of physical restoration to health.

Rev. and Mrs. Thomas L. Harnsberger, of Taichow, China, have arrived home on furlough and can be addressed until further notice at 217 Kalorama Street, Staunton, Va. We extend to Mr. and Mrs. Harnsberger a cordial welcome home.

### HIDDEN TREASURE.

1. Our missionaries dwell in peace and safety, despite reports to the contrary—where? How would military intervention effect them?

2. Two things will transform Mexico and make her a desirable neighbor—what are they?

3. A startling, but true report—what and by whom?

4. A Sunday-school class that seems to be “doing things”—whose is it and where?

5. How can YOU help Mexico?

6. A most imperative need for our new field in Mexico—what?

7. What made Mr. Morrow sorry that he was not an ordained minister?

8. A costly coronation—where and what did the crown cost?

9. A dance to raise \$50 for a saint, failed, the participants landed in jail—where?

10. Listen! \$33,000 given for a school building—where?

11. Refused pay as a Bible woman to do personal work, without money and without price—where?

12. They fanned the air to stir a man’s soul out to meet his body—in what hospital did it happen?

13. “Rooster time is highly unsatisfactory and painfully inaccurate,” so says one of our missionaries—what was the occasion?

### SENIOR FOREIGN MISSION PROGRAM FOR MARCH, 1920.

Arranged by Miss Margaret McNeilly.

Topic—Mexico.

Hymn—Jesus Calls Us.

Prayer of invocation.

Scripture Reading—2 Cor. 4.

Prayer for an especial blessing in the new field to which our missionaries have gone.

Roll Call—Answer with the name of one of our new stations in Mexico, and the missionaries who labor there.

Minutes.

Business.

Offering.

Solo—I’ll Go Where You Want Me to Go.

Reading—The Fettered Land.

Topical—Monthly Topic.

The Testimony of a Good Roman Catholic.

Excelsior.

Glimpses of the Guerrero Field.

Prayer—For the needs as presented in the foregoing articles.

Hymn—More Holiness Give Me.

Close with a chain of prayer.

#### SUGGESTIONS.

Appoint some one, before the meeting, to lead in the second prayer, that it may be made with the understanding of the needs of the field.

For roll call, one member could give the name of the station, and the next member give the names of the missionaries stationed there. Let us become familiar with our new location.

Several members should take the article, “Glimpses of the Guerrero Field,” each one taking one visiting point.

Pray earnestly for this new field that no mistakes may be made. Especially pray that some physician may be constrained to give himself to the work in Mexico.



## COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:		
January	1920	1919
Churches.....	\$ 79,774 72	\$ 60,483 60
Sunday Schools.....	1,384 61	2,337 75
Sunday Schools—Africa.....		6 64
Sunday Schools—China.....	15 00	1,045 73
Sunday Schools—Korea.....	1,426 90	
Societies.....	10,975 45	10,984 76
Societies—China.....		10 00
Societies—Korea.....	10 00	
Societies—C. E. M.....	540 88	115 98
Miscellaneous Donations.....	4,588 19	4,353 35
Miscellaneous Donations—China.....	12 50	37 50
Miscellaneous Donations—Korea.....	10 00	
Miscellaneous Donations—C. E. M.....	5 00	5 00
	<hr/>	<hr/>
	\$ 98,743 25	\$ 79,377 31
Legacies.....	1 98	38 15
	<hr/>	<hr/>
	\$ 98,745 23	\$ 79,415 46
Ten months, April 1, 1919, to January 31, 1920, inclusive:		
Churches.....	\$463,130 95	\$334,743 61
Churches—Africa.....		5 00
Churches—Korea.....	42 02	
Sunday Schools.....	11,109 15	7,782 42
Sunday Schools—Africa.....	67 89	394 25
Sunday Schools—China.....	740 58	14,145 44
Sunday Schools—Korea.....	24,301 20	
Societies.....	84,639 75	64,987 41
Societies—Africa.....		39 25
Societies—China.....	33 46	79 61
Societies—Korea.....	246 29	
Societies—C. E. M.....	3,039 24	1,328 60
Miscellaneous Donations.....	54,349 02	41,415 08
Miscellaneous Donations—Africa.....	6 83	5 00
Miscellaneous Donations—China.....	25 00	77 15
Miscellaneous Donations—Korea.....	119 28	
Miscellaneous Donations—C. E. M.....	45 00	16 95
	<hr/>	<hr/>
	\$641,895 66	\$465,019 76
Legacies.....	2,348 44	2,633 69
	<hr/>	<hr/>
	\$644,244 10	\$467,653 45
Initial appropriation for year ending March 31, 1920.....		\$ 825,839 17
Additional appropriation to January 31, 1920.....		83,251 71
		<hr/>
		\$ 909,090 88
Deficit March 31, 1919.....		216,657 19
		<hr/>
		\$1,125,748 07

EDWIN F. WILLIS, *Treasurer.**Nashville, Tenn., January 31, 1920.*

# THE JUNIORS



## DO YOU KNOW OF A DOCTOR?

MEDORA MORROW.

**W**HEN you eat too much and your little tummy hurts, mother gives you castor oil, doesn't she? And when you cough at night and sound croupy, mother just rubs you with old Vicks or Mentholatum or mutton suet; but when you get very, very sick and have high fever, then mother sends for the good old family doctor, the dear old doctor, who makes you get well.

This letter is to tell you about the lovely little children of the missionaries in Mexico who have gone to preach the gospel in places far, far away from the family doctor. Sometimes the children get very sick, awfully sick, and their mothers' and fathers' hearts get heavy because the good doctors who could cure their darlings are too far away to help.

Don't some of you children know of a good doctor you could spare and send to us to keep our children well, so that our hearts can be glad and we can spend our time telling the Mexicans about Jesus?

And then, too, the Mexicans need a doctor. So many of the little children die because nobody has taught their mothers how to feed them or care for them. There is no free Better Babies' Bureau here, and even if the mothers did know how to take care of their children, there are times when only a doctor can save their lives.

On the streets we see so many people who are blind, or crippled, or covered with sores. Little skeletons of children lift up their bony hands, begging for pennies or a piece of bread. It makes us sad, and makes us ask over and over again, when will the people at home hear the call to come and help? We think so often of what Matthew said about Jesus, "He went about doing good." Just so, could a doctor do, down in our new field.

Wouldn't you have been very sorry if your brother had been sent to France and

no doctor had gone along to care of him if he should get sick or hurt? Well, somebody's brother or uncle has gone away out into Mexico, trusting that a doctor will soon follow, to care for his body and his family.

Dear children, we know that God hears the prayers of little folks. Won't you pray and ask our Father to make some good doctor want to come down here and follow in Jesus' steps?



Little Miss Pauline Morrow.

### THREE LITTLE MEXICAN FRIENDS.

MRS. H. L. ROSS.

There is a little verse which says:

"Don't throw the old dolly away, my dear;  
Don't throw the old dolly away;  
I know that the new one is gay, my dear,  
I know that the new one is gay;  
But the old one is true, she has nestled to  
you,  
She has been a good dolly the whole year  
through—  
Don't throw the old dolly away."

That is a good way for everybody to feel about old friends as well as old toys. And over here in this beautiful new country, with its mountains and trees and waterfalls, its fruit and flowers, we still think a great deal about the good friends we left behind us in Linares. They are your friends, too, for I have no doubt some of you have helped send the gospel to them. I will describe some of these little friends.

The boy at the left of his mother is named Isidro. He is wearing a man's coat which came in a mission box from Prescott, Ark. When I gave it to him I suggested that his mother cut it down some for him. But he said he did not want to mar its beauty, and that he would soon grow up to it anyway. The smallest girlie, Elvira, is a winsome midget who likes to tie on some trailing rags of her mother's, and play she is a fine lady. She was very fond of paying me visits, and always cast very wistful glances at the cookie box. The larger girl, Panchita, had typhoid fever just before we left Linares. A kind Mexican doctor told us how to take care of



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Would you like to take a ride?

her, and although she could not have any of the nice things you have when you are sick, she got well.

One night when she was very sick, we had a terrible storm of wind and rain, which blew down many poor huts. We were uneasy about her, and as soon as the storm was over we went to see if anything had happened to her. Her mother had tied some big grass rugs around her bed, and in the midst of the wet hut she was dry and warm. When she could sit up in bed I made her a little rag doll and some scraps to dress it with. There was a blue silk scrap among them which pleased her very much. She would smooth it out

and smile and tell us what she was going to make out of it. Her mother did not know how to feed a little girl who had been so ill, and one day, while she was recovering came to ask me if she might give her some boiled cabbage!

The mother is a widow and tries in a great many ways to make enough money to feed and clothe the children and send them to school. She holds her Bible in her hand, and is very faithful in teaching it to her family. She gives a tenth of all she makes to God. Once somebody gave her two dollars and fifty cents when she was very sorely pressed, and she paid twenty-five cents of it to the Mexican pastor's salary.

The mother and children are very proud of their little house,



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A Mexican Romeo and Juliet.



Hervey, Isabel and Mary Wilson Ross.

although it is just this one little room, because they own it. For a long time they had to pay rent, which was very hard for them to do. The mother learned of some one who was selling a palm roof for eight pesos, which is four dollars, so she bought it and paid a man about ten pesos to put it up on some upright canes, which served as walls. They pay a woman a few cents a month for the rent of the ground on which it stands.

I am going to translate you a letter which

Isidro wrote me recently, so that you may see how very polite and affectionate the Mexican children are:

My Dear Madam:

I shall be very much pleased if this letter finds you in good health. I am very envious of you and your family, because you are so charming. I look at your photographs and just do not know what to do. I think you are trying to say something to me. Then I feel very sad, for you are all very precious, and I want to speak to you. Please tell Senor Ross to answer the letter I sent him, and you must answer this one, for I love your children so much. Elvira says tell you she suffers very much with her feelings on account of you and Isabel and Mary Wilson and Herveycito and Dona Angela and Senor Ross, and that she wants to see you in Linares. She says tell you she has a little chicken to give you, and to please come for it, and live in the house where you used to live and never leave it again.

Your very attentive friend,

ISIDRO LOPEZ.

We hope as you children grow older you will become better acquainted with your little Mexican neighbors and find many ways of helping them. We have a great many fine little friends here in Zitacuaro, and I hope I may write you soon about some of them.

## MR. MORROW WRITES TO HIS CHILDREN.

I AM going to tell you two things that happened today that I think will interest you. At the house where I ate dinner there are two little boys and two little girls. One little boy and one little girl just about the sizes of Rufus and Pauline went to school this afternoon. When they came back I was lying in the hammock, reading. The little boy came to me and held out his hand and said, "Buenas Tardes," just as polite, and when I took his hand he didn't shake at all; he just kissed the tips of my fingers. Then his little sister came and told me buenas tardes in the same way. Aren't they nice, polite little children?

And later in the afternoon, when I got on the train to go to Iguala, some men put a mamma deer and two of the sweetest little spotted fawns on the train, right in the caboose with us. The road inspector bought them in Apipulco and is going to take them to Mexico to his little children. I wish you could see them.



Mrs. Shelby, with Margaret and Anthony Shelby.

## JUNIOR FOREIGN MISSION PROGRAM FOR MARCH, 1920.

Arranged by Miss Margaret McNeilly.

Topic—Mexico.

Song—The Children's Missionary Hymn.  
 Prayer—The Lord's Prayer in concert.  
 Roll Call—Answer with the name of one  
 of our new stations in Mexico.  
 Minutes.  
 Business.  
 Collection Song.  
 Offering.  
 Scripture Reading—Ex. 20:4-6.  
 Recitation—

### THE WORLD FOR CHRIST.

*In thy dear name, O Lord, we meet;  
 Thy matchless grace we sing;  
 Thy presence here our souls entreat,  
 O Jesus, Friend and King!*

*Beyond all joy, beyond all grief,  
 All bliss or pain above,  
 We count thy hallowed service chief,  
 O Lord of life and love.*

*For thee we crave this mighty land;  
 The stronghold of the free;  
 The nation thine, for thee to stand,  
 From rolling sea to sea.*

*The continent for Christ, we sing!  
 Nay, more, yet more, we pray!  
 Exultingly, our voices ring,  
 The world for Christ, today!*  
 —M. E. Sangster.

Letter from Mr. Morrow to his children.  
 Letter from Mrs. H. L. Ross.  
 Message from Mrs. Morrow—An Appeal.  
 Song—Selected.  
 Prayer, closing with the Mizpah Benedic-  
 tion.

### SUGGESTIONS.

Have a map of Mexico prominent, and as the stations are mentioned, locate them on the map.

Tell the children why we are beginning in a new part of Mexico, and what we are hoping for Mexico, under this new arrangement.

Make earnest prayer for the needs of this new field.

## CHILDREN'S SERVICE.

There's always work in plenty for little hands to do,  
 Something waiting every day that none may try but you;  
 Little burdens that you may lift, happy steps that you can take,  
 Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;  
 We need them as we need the birds, and need the summer flowers;  
 And their help at task and toiling, the Church of God may claim,  
 And gather the little flowers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;  
 They will have the spell of music for many a tired ear;  
 Don't you wish your gentle words might lead some soul to look above,  
 Finding rest and peace and guidance in the dear Redeemer's love?

(This poem, typewritten, was found among some poems clipped by Miss Lambdin, while she was in the Home Mission office. We have a pretty good idea as to the author, and think it would be perfectly safe to sign it Barbara E. Lambdin.)



## MORE LITTLE BROWN FOLKS.

MARTHA VAN MARTER.

Now let us turn our missionary field glass to Southern California, New Mexico, Arizona and down to Texas. The glass shows us many "Spanish-speaking" boys and girls, Americans now, but their fathers and grandfathers were Spanish. They have come across the line from Old Mexico. Most of them are very poor and ignorant. When they have the chance to go to a mission school, they have to learn many things that you may think everybody knows without being taught in school—how to be clean and orderly, as well as to read and write. They must be



Anita's House looked like this.

taught, too, how to think right and speak right and do right. The missionaries are kept busy, you may be sure. They are drill masters all the time.

A boy who lived in a Christian home in New England wanted to "see the world." At last he ran away, and saw the world on its worst side. He did not look for the good side. His mother kept on loving him and praying for him, though he never wrote her. He grew up to be a wicked man, and married a rough, ignorant girl in New Mexico. Their home was a small adobe hut, made of mud baked hard in the hot sun.

By and by two little girls came to the poor home. There was no school in the little hamlet where they lived, and they could learn nothing good from either father or mother.

When the older girl was thirteen she married a miserable drunken Mexican. The father, bad man though he was, loved his little girls. He did not want Anita, eleven years old, to spoil her life as Pachita had, and he tried to think what he could do to save her.

One day he heard of a mission school. He had no money, but he went to the school with Anita, and told his story to the missionary. She found a way to help, for missionaries are very much like mothers; they make a way to help, somehow!

Poor Anita! It wasn't easy for her to learn the school habits.

But it grew easier after a while, and when she learned that she was "called to the colors"—oh, that was a great help!

In a few years Anita, a sweet, clean, Christian girl, led her mother to Jesus, and her father is reading the New Testament the missionary gave him. And so his Christian mother's prayers are being answered for him and his family.—*From "Called to the Colors."*

When we read what the mission school did for Anita, we wonder how many mission schools there are for these little Spanish-Americans, and then we have to say, we don't know, but this we do know, that our own dear Southern Presbyterian Church hasn't a single one! Turn over to the Senior Department and read what Miss Trevino says about the need. She was a little Mexican girl in a Christian family, and she grew up and is now making a mission school out of the public school she teaches. So is Mr. Herrera. But so few of the public schools for Mexicans are taught by such splendid Christian teachers, and the little Mexican girls have such a poor chance to learn to be good Christian Americans.



Two reasons for a school for Mexican girls.

## JUNIOR HOME MISSION PROGRAM.

Prepared by Miss Eleanor Andrews Berry.

1. Hymn—Light Up the World for Jesus.
2. Prayer of thanksgiving for the splendid Mexican Christians who are doing so much for their own people in Texas, and for the blessing of God upon all the work among these alien citizens of our land.
3. The A to Z of Missions:
  - A.—Matthew 7:7.
  - B.—Acts 1:8.
  - C.—Psalm 37:5.
  - D.—Psalm 37:4.
  - E.—Matthew 20:28.
  - F.—Luke 12:32.
  - G.—John 4:24.
  - H.—Matthew 10:39.
  - I.—2 Timothy 2:12.
  - J.—John 4:34.
  - K.—1 Corinthians 6:19.
  - L.—Luke 15:10.
  - M.—Psalm 32:10.
  - N.—Matthew 7:21.
  - O.—Psalm 119:18.
  - P.—John 1:45.
  - Q.—Thessalonians 5:19.
  - R.—Psalm 33:1.
  - S.—John 4:35.
  - T.—John 16:33.
  - U.—Psalm 75:1.
  - V.—Psalm 76:11.
  - W.—1 Corinthians 16:13.
  - X.—Psalm 99:5.
  - Y.—Matthew 5:13.
  - Z.—Psalm 97:8.
4. A Map Talk on the Mexican Work.
5. Little Brown Folks (story).
6. Some Good Things About the Mexican People .
7. Reading—Children's Services.
8. Transaction of Business.
9. Hymn—The Call to Christ.
10. Prayer—That the Mexican children in our land may be taught of Jesus, and that they may grow up Christian Americans, and may be the means of Christianizing their own land.

—Selected.

### NOTES:

4. Write Literature Department, 1522 Hurt Building, Atlanta, Ga., for small map, free; Calendar of Prayer, 15c. Get names and information from Calendar and this issue.
6. See articles by Mr. Ross, Mr. Trevino, Mr. Balderas.
8. Plan to push the observance of Children's Day for Home Missions, March 28th.

### A WELCOME INTERRUPTION.

Jack was so busy, all up to his sailor cap in work, preparing for SURVEY WEEK, because you know how anxious he is to reach that 50,000 subscription goal.

"I wonder if my people are going to give me a good boost, and if I will make good this year?" he asked himself.

In the midst of it came this answer, as it were:

"Here is some more help for Jack! and Richburg Presbyterian Church on the Honor Roll!

"Fort Lawn Presbyterian Church is also on the Honor Roll. We have only 25 members and we have the SURVEY in EVERY FAMILY, and here is another who expects

to join us soon. Look out for Cedar Shoals Church! We want to help Jack climb up the ladder to 50,000. The season's New Year greetings and success to you."

"Isn't that just great!" Jack exclaimed to himself, as he went about his Survey Week preparations again. "I think I'll keep my eye on the Cedar Shoals Church, too."

N. B.—The March SURVEY was all ready to go to press.

"Another church has attained to the Roll of Honor," Jack was told.

Which do you think it was?

The Cedar Shoals Church, to be sure! Isn't that fine?

# AMERICA - A FIELD - A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS ELEANORA A. BERRY, LITERARY EDITOR  
HURT BUILDING, ATLANTA, GA

### *Our March Topic: The Mexicans In Texas*

#### MATERIAL EQUIPMENT.

**A**MONG its great objectives, the Home Mission Committee for some years has been specializing on increased support for its self-sacrificing missionaries. Even before the high cost of living paralyzed the country, salaries were utterly inadequate to render our laborers "free from worldly cares and avocations." The term—"starvation wages"—was not an overstatement. However, by making material equipment stand aside and wait, in order that human needs might first be supplied, the Home Mission Committee has at least partially reached its goal of bringing salaries up to a living wage.

The time has now come to lay emphasis upon a second great objective—the better equipment of our missionary institutions and mission stations. The need has been so overwhelming and widespread and the means at our command so limited that the Executive Committee was staggered at the magnitude of the task. The only expedient that could be adopted calculated to meet the case was to specialize on the three most important items:

1. The Oklahoma Presbyterian College for Indians has been for years the chief method by which the Presbyterian Church has sought to discharge its obligation to this race dispossessed of their inheritance by our ancestors. The college has been embarrassed by its success and handicapped by inability to accommodate the number attracted by its advantages. Its students come from the 82 per cent. of the un-churched element of the State, and of the 1,200 who have received its training, 95 per cent. were brought into the Church and returned to lead the moral and spiritual forces of their community. The General Assembly owning and controlling this splendid missionary institution called upon the Church to erect another dormitory, costing \$100,000, for increasing its capacity and more than doubling its usefulness.

2. One of the universally recognized needs, hitherto not attempted by the Home Mission Committee, is a Christian and Industrial School for Negro Girls to correspond somewhat to Stillman Institute for colored men. Dormitories and equipment will cost \$60,000. The women in their self-denial offerings for Home Mission Week have already laid a splendid foundation, which gives good hope of success. Surely those of us who were nursed and served by these colored people in the past should furnish the means for making this institution a "memorial" to commemorate the fidelity of these faithful servants, and thus discharge our obligation to their children and children's children in the years to come.

3. The splendid institutions founded by Dr. Guerrant in the Appalachian Mountains have been handicapped by lack of suitable dormitories and adequate equipment. The Church has kept them waiting long enough. The Home Mission Committee has submitted a proposition agreeing to furnish dollar for dollar in the effort to enlarge Highland Institute, Stuart Robinson, Beechwood Seminary, Canyon Falls and the more promising and useful schools in the mountains. It will require not less than \$60,000 to equip them for enlarged service.

The ecclesiastical year ends March 31st, at which time our books will be balanced and the accounts closed. It is a time for liberal contributors, in recognition of God's blessing, to supplement their regular gifts by "specials" or "memorials" in connection with some of these worthy enterprises.

Select Oklahoma Presbyterian College for Indians, the Christian and Industrial School for Negro Girls or some missionary institution in the mountains, and send in your gifts to make successful our great objective for material equipment with the close of the year.

## TO PLEDGE OR NOT TO PLEDGE.

To pledge, or not to pledge! That is the question.

Whether it is nobler in a man to take  
The gospel free, and another man to foot  
the bill,

Or sign a pledge and pay towards the  
Church expenses.

To give, to pay—aye, there's the rub—to  
pay!

When on the free-pew plan a man may  
have

A sitting free and take the gospel too,  
As though he paid, and none be aught the  
wiser,

Save the finance committees, who—  
Most honorable men—can keep a secret!

To err is human; human, too, to buy  
At cheapest rate. I'll take the gospel so  
For others do the same—a common rule.

I'm wise: I'll wait, not work; I'll pray,  
not pay

And let the other fellow foot the bills,  
And so with me the gospel's free, you see.

—Selected.

## THE AMERICAN OF MEXICAN BLOOD IN THE WAR.

REV. WM. A. ROSS.

A FEW days ago one of our elders of the Mexican Presbyterian Church in Brownsville came to see me. He was telling about his grandson, Lauro Cavazos, who returned in July from across the seas, having been a member of the Army of Occupation, Ninetieth Division. "Don Esteban" is rather dramatic and left nothing unsaid whose leaving out might have in any way clouded the glory attached to the expedition of his twenty-one-year-old grandson or have called in question his own loyalty to the government of the United States, or have diminished his pride in the part that one of his very own played in the great world war. While he was talking to me the feeling came that we had not said enough of the loyalty of the Texas Mexicans to our flag during the war. Later in the day, when Lauro himself came to make his "Christmas call" and with such expression of pride spoke of "our flag" and "our country" and "our part" in the great struggle for liberty, I was confirmed in my conviction that the Mexicans are well worth one's life. I recalled that among other stars on the service flag in the Brownsville Mexican Presbyterian Church there was one for Lauro. There were others; there were two stars for two Mexican girls, sisters, who did service in the naval station in Mobile. I began thinking of those Mexicans whose bodies lie in France and who deserve that same honor that is given to any other American who gave his life for us and our priceless liberties.

All of us who were living among the Mexicans just as the war was beginning and during the first few months were disappointed when some of them went to Mexico to escape the draft. A good number of those who claimed to be American citizens before the war *who had no Mexican*

*blood in their veins* went to Mexico for the same purpose, but this did not excuse the Mexicans who had lived all of their lives under the American flag. We had our suspicions that German propaganda was responsible for the exodus of the Mexicans; now we know it. Military secrets that could not then be revealed, but now known to all, show that Germans were going through the country systematically poisoning the minds of the Mexicans against the American Government. Eight of them were arrested within one hundred miles of Brownsville and interned. The Mexicans should have known better, we say, but the stories that the Germans told were so plausible that we can understand how some in their ignorance would be led astray. We do not excuse those who left, but we can understand how they would be led to leave.

But those who left were only the small minority. We rise up and honor those who stayed and took their turn along with all other Americans both in the draft and in the hardships of the war and in death. I have just gone over the list of these from Cameron who gave up their lives: the honor roll from Cameron County. As near as I have been able to get the names, there are eighteen; ten of these being of Mexican blood.

The first name on the list is Alberto Perez. I remember when Alberto was brought from Camp Bowie: it was during the epidemic of the influenza. They are our near neighbors, and when the news of his illness came the father and mother both went to him. He lived only a few hours after their arrival. Not a word did they say which would indicate bitterness against a cruel war which forced him to die away from home. I remember when Alberto graduated from the high school and had watched him as he entered an abstract of

fice and was one of the growing young Mexican citizens of Brownsville. He offered his life when the call came, and we honor him as our country has honored him.

The next name that especially attracts my attention is that of Manuel Olivares. Manuel has been identified with our Protestant work since he was a small boy. More recently he married one of the members of the Mexican Presbyterian Church at Harlingen. Manuel, like so many young men, left his wife at home. They had just moved into a new home. Fidela kept the home, waiting his return. He did not come back. Late in October he received a wound in battle and on November 11, 1918, the very day the armistice was signed, he died in the hospital in France. I saw Fidela just after the news of his death reached her, and I hated war. If the monster would discriminate and take the worthless only and spare the good, something might be said of it. It does not look into the eyes it is closing forever. It is a soulless machine. It knows not whom it strikes and cares not. The mother of Alberto and the wife of Manuel suffer together: and not only they; their companions in suffering constitute a large army of mothers and wives and sweethearts throughout the world. These two cases brought it home to me. Fidela told me that the government had made provision for her insurance and her monthly stipend, but that does not take the place of Manuel. She has gone to work and is now one of the teachers in the public school in Harlingen. If flowers were placed on his grave it was by other hands.

I follow the list: Leonicio Navarejo, Salvador Morelos, Alejandro Trevino, Gregorio Morelos, Manuel Sanchez, Juan A. Closner, Jose Garcia. There may be others. Some of these received the Croix de Guerre. All were martyrs to the cause of liberty and humanity. We honor them. If we knew the circumstances of the death of each one of them, it would be similar to that of the two I have mentioned. Some mother, wife or sweetheart with a sad heart; some grave in France or Flanders.

"They lie in France where lilies bloom;  
Those flowers pale that guard the tomb  
Are saintly souls that smiling stand  
Close by them in that martyred land.

"And mutely there the long night shadows  
creep  
From quiet hills to mourn for them who  
sleep,

While o'er them through the dusk go silently  
The grieving clouds that slowly drift to  
sea.

"In France they lie where lilies bloom,  
Those flowers fair for them made room.  
Not vainly placed the crosses stand  
Within that brave and stricken land;

"Their honor lives, their love endures,  
Their noble death the right assures."

I am thinking of the great hosts of Mexicans who are among us still. We honor the dead, but we turn again to the task in hand to save the living. Our admiration and respect for them have been increased. They are worth working for. We should undertake with greater energy than ever before evangelical work for them. In this new enterprise to win them to the Faith we might keep in mind two or three things:

We might try to understand the Mexican people. Now is a good time to learn more about them. The war taught us a good many things. We should try to find the Mexican heart. It is a heart altogether worth finding. It is a heart that has suffered; a heart that has been broken many times over, but a heart of noble sentiments and of music and meditation. Let us try to understand the Mexican heart.

We should assume an attitude of friendliness to the Mexicans who have come among us. Surely nothing will be gained by hating any one. They have come among us. They are our guests. Let us be friendly with them. It is remarkable how readily they respond to friendliness. It is not the rule by any means that the Mexican Let us be friendly with the Mexican people is the first aggressor when trouble comes. who have come among us.

We should give them the gospel. They come from a land that is steeped in ignorance and superstition. They come from a land where the Bible is practically an unknown book and where Christ as personal Risen, Mighty Saviour and Lord is unknown. Let us organize and push with renewed energy our evangelical work among them. We have done so little. Now is the time to begin in a new way the work for their salvation, not only for the sake of showing our appreciation for what they did during the war, but for Christ's sake.

*Brownsville, Tex.*

## "TEX.-MEX.," 1919-1920.

### A HOPE—AN ANXIETY—A REALIZATION.

REV. J. W. SKINNER.

THE providence of God is a progression. From 1910 to 1912 Tex.-Mex. was a *hope* largely in the hearts of Rev. and Mrs. R. D. Campbell and their heroic fellow-missionaries working among the Mexican people in Texas. The stability and progress of their growing evangelistic work demanded a standard of education and business training not found in their congregations. Therefore their hope—years for Tex.-Mex. The Synod of Texas entertained their petition, and God put it into the heart of Mrs. H. M. King, of Kingsville, to offer a large tract of land as the foundation for such a school. Prayer was answered. Hope began to be fruition.

From 1912 to 1920 Tex.-Mex. has been an *anxiety*: each plan, each need, each step a question mark. Is it the correct way? Is it necessary? Can it be done? Out of these years has grown the motto on the Tex.-Mex. coat of arms: "It's impossible, but we'll do it." The Church had to be informed of the enterprise; the land had to be possessed and made livable; students had to be secured; a workable curriculum had to be wrought out. To those put in charge it was an uncharted sea. Tex.-Mex. was a unique enterprise. It has had all the fascination of the untried. The eight years, 1912 to 1920, by their demands have been years of anxiety. The road to Mexico and border broils runs through our front yard. In 1916 and again in 1919 we were in the track of the tornado. We erected and re-erected temporary quarters on credit and a smile; taught school in a barn; used the feed sheds for a dormitory; bought a dairy herd on a promise to pay; invited students on an empty commissary; engaged teachers with the bank book in the red; whistled in the dark and—*smiled*. Eight years of anxiety and an increasing *realization* of the early hope.

God has sent many friends to Tex.-Mex. Every one who comes along wants to help in some way. Professor and Mrs. Morrow, with the little Morrrows, camped here while exiled from Mexico, and tided Tex.-Mex. through some of the most pinching times. The Presbyterials of Texas and the Synod of Texas and even the General Assembly have placed Tex.-Mex. on their program. The MISSIONARY SURVEY has been most gracious and helpful. Last year the SURVEY printed a notice of a Tex.-Mex. need, a

missionary society in Tennessee prayed for that need, and a missionary society in Texas answered the prayer. In these eight years nearly 200 students have come to Tex.-Mex. Some have tarried very briefly, some from three to six months, others a year, and a select company—the elect—have persevered to the end of our limited course. Of the number who have enrolled, four have died, some have faded from our knowledge, a few are not able to hold positions when secured, others are well reported in Mexico and Texas from farms, factories, machine shops and stores; seven are under special Bible instruction as candidates for the ministry, and two are completing a regular college course.

Out of the years of anxiety have come: (1) An unbounded faith and admiration for and in the loyalty and liberality of the Presbyterian Church to her missionary enterprises when informed of their existence and work. (2) A deep faith in the ability of the average Mexican boy to become an educated man and a skilled workman. (3) An increasing conviction that Christian education of an industrial character is the key to all so-called Mexican problems.

1920 begins a new era for Tex.-Mex. The temporary work has been done, the foundations laid. The permanent Tex.-Mex. is now about to appear. Plans are being drawn for a group of buildings sufficient to care for a student body of 200. These will include a main school building, dormitories housing twenty-five boys each, dining hall and commissary, and cottage homes for teachers: all to be of Spanish architecture, built of concrete or brick, and tornado proof. The expenditure to be from \$50,000 to \$75,000 for the entire group. The progressive building period to cover five years. It is the hope to erect one, or possibly two, of these dormitory units before October 1, 1920. \$5,000 will enable us to make this hope a realization. \$600 of this amount has been pledged by interested friends.

\* \* \* \*

N. B.—Advise those who read these lines straightway to forget them. Tex.-Mex. has an uncanny way of getting what it needs, especially when the missionary women make that need a subject of prayer!

Kingsville, Tex.

## THE ORCHESTRA.

They gather—men of different lands and kinds—

Comrades, yet separate, alone intent

Each on the keynote of his instrument,

Till, 'mid the discords, each the true note finds.

Straightway, attuned as one, their several minds

To one harmonious purpose jointly bent.

Their every tone is with its fellows blent,

And part to part melodiously binds.

Even so, amid the clash of clamorous needs,

God's truth attains athwart all wrangling creeds

Even so, that wars forevermore may cease,

Building the future on a ruined past.

Mankind, united, shall evoke at last

The world's immortal Symphony of Peace.

—*Grace Dennio Litchfield, in the New York Times.*

## THE GRACE OF GIVING AND THE MEXICAN CHURCHES.

REV. GUMESINDO BALDERAS.

THE gospel, taken to the Mexicans by American missionaries in Mexico and Texas, has been received especially by the poorer class of people; it is not because they have tried to reach this class only, but because the upper classes are satisfied with their religion, as it does not require from them the purity and humility which the true gospel demands of those who accept it. To this is due the fact that the Mexican churches are financially poor, although rich in faith and in the glorious future of the Master's work.

The gospel has reached not only the minds of the people, but their heart; this is shown not only by the change in their manner of living, but also by the great interest they take in supporting the work and in taking their knowledge of Christ to others who have not accepted him as their Saviour. It is true the amount they give is almost nothing, compared with the money other persons give, but before God it must be an accepted offering, as it represents real sacrifices in their lives, and they are giving as a token of their gratitude and one of the best services they can render their Lord. Many of these Christians give these small amounts when they really need the money for their own food or that of their family, but they gladly give this much needed money for the support of the Church which they love with all their heart.

I want to give a few concrete examples which prove the truth of my statements. I knew a man who had a large family and he was the only one who was able to work, but his salary was only 37 cents a day. He gave 25 cents a month for the pastor's support, besides the collections of the other services. This man gave his money with real joy. One day, as he had to buy so

many other things with his meager salary, he did not have the money for the church; he took the only "Sunday shirt" he had and pawned it—and gave his monthly offering as usual. Several years passed, and one of this man's sons was co-operating in the Christian work with the same zeal his father had. He was promoted in his work, and as a thank offering to God he gave his first day's salary to the church.

Some women who had no one to support them sold a few things of their small personal property and took that money to the church's treasury to help with the work.

One time the church was trying to raise two thousand dollars. One of our members, who was a mechanic and could consider himself a little better off than most of the members, called all his family and told them what the church was trying to do, and not to ask him for any money unless it was absolutely necessary, until the church had collected the two thousand dollars. That man and his family gave most of the money.

The Mexican Christians give, not of the money that they do not need so much, but of their poverty and of the things that a good many times they need very badly. Most of the members of the Mexican church here at Laredo are widows and young ladies who work at different things in the city, but they help with the work as far as their financial condition allows them.

I hope these few lines and testimonies will help my American brethren to understand that the gospel's seed, planted in the Mexican work, has not been in vain, it has fallen in good soil and is giving its fruit. We are also, although very small, co-laborers in Christ's work.

*Laredo, Tex.*



Mexican Camp Meeting at San Marcos.

## AN EXAMPLE.

REV. ELIAS TREVINO.

**A** YEAR ago I had the opportunity to write something about the needs of our Mexican work in Texas, and this time I have the pleasure to give to the readers of "THE SURVEY" an example of what the gospel has accomplished among my people. Here is a picture of a family. This family belongs to the Martindale church.

In 1889, almost two years after the first Mexican church was organized in San Marcos, Tex., a man and his wife were received into the church. Since that time three generations have sprung up from that couple and all belong to the same church. My only regret is that nine members of this family were not present when the picture was taken.

And now let me ask a question of God's people who have been helping to support this work. Aren't you glad you gave a few dollars to bring this family to the cross of

Christ? Look at their faces and see how happy they are, for they have found their true happiness, that is, the salvation of their souls.

The mother is marked thus, X. The father has gone to his home above.

The other picture is another example of what the gospel is doing among the Mexican people in Texas. This is a picture of the Sunday school during the last camp meeting here in the San Marcos field.

The camera was not large enough to take all those present, but it will give you an idea of what your love, your prayers and your money have done for the Master who gave his precious life for us.

Look at the little ones and see if you do not feel encouraged in your efforts and sacrifices to bring these children to Christ.

Ask the Master how much these little souls are worth and listen to his answer, and you will hear him say:



A Mexican Family.



"They are worth more than all the gold, silver, precious stones and more than all this world," for these are saved souls which will be an eternal glory to God.

Now, my friends, you can help bring

many more souls to Christ. Pray for these, and send more preachers and teachers to train their minds in the right way.

*San Marcos, Tex.*

## MY FIELD.

REV. C. C. ACEVEDO.

**A**SSIGNED in Victoria, Dewitt and Jackson Counties, it has three active organized churches, three Sunday schools and four places to preach, with a total membership of 200 and a large number of new believers. I have been working here for nearly two years on my Master's labor, and while writing this short information for my readers, it is only done with the best wish to acknowledge the great blessing God has bestowed on us, and that His Name may be glorified.

The Lord has blessed us with rich blessings in our work, and ever since the 15th day of May, 1918, when this field was laid to my charge, we have had the pleasure to receive into our church fifty members on profession of faith, thirteen by letter and thirty-one children by baptism. We have opened new Christian work at Marianna, Tex., with a very good success, having at present twelve new members.

At Victoria we recently organized a Christian Endeavor Society with nineteen active members. The "Dorcas" Ladies' Society has

been working actively, and the church has found it a great help through their courage and interest. Three new elders and one deacon have been elected and ordained.

During this time all members of the churches on my field have contributed for self-support of the work on its different lines; this contribution has reached the amount of \$1,200. This amount shows their unselfishness and great love for the extension of the gospel. I must say that most of it is the offering of poor people, most of them being day laborers. The church building has been totally paid for, and considerable repairing has been done on the building. Undoubtedly the grace of good will to give for the support of our work has been awakened in the heart of our brethren, and the dawn of a better day is making our field brighter. A better and more efficient way to attend my wide field was considered, for it is a hard problem as well as an urgent one, on my part. A rapid vehicle was absolutely necessary to reach small cities and farms where there



Mexican Sunday School at Victoria, Texas.

are many souls that need to be convinced and consulted about their true salvation. God has touched the hearts of my faithful people and they were the first to gather funds and make a gift of a Ford car for the evangelist's traveling. The loss of crops around these places caused the fund to reach only \$200, but, however, the car was acquired, and since last August, this vehicle is helping greatly to take the good news of salvation wherever it is possible.

While our Lord has blessed us richly,

on the other hand we see that we have not been far from the devil's loop, and he, being invested with his bright robe of Romanism and other erratic doctrines of sects, has been trying to stand in our way of progress, but our struggle for the purity of our doctrine has not been in vain, and our Lord has helped us to remain faithful to our church and Christianity.

Readers, pray the Lord for new and greater blessing on the coming year.

*Victoria, Tex.*

## THE DALLAS WORK.

REV. ELIAS S. RODRIGUEZ.

**D**ALLAS has a rapidly growing Mexican colony which seems to be settling permanently in the city. There is an open door to the laborer in every kind of work. This makes our Mexican community all the stronger.

Our Mexican mission is situated at 1204 McKinney Avenue, the center of the Mexican community. I came to Dallas December 7, 1918. I have seen a year pass by with its rich experiences in this mission work. I found the work somewhat disorganized, but immediately reorganized the church and the Sunday school. The church was reorganized with twenty-nine members; now we have sixty-nine on the roll. The Sunday school has attained a very good attendance, over eighty-five scholars.

Many manifestations of activities in the church have brought large attendance to the Sunday school and other church services. Two weddings brought over 150 or 200 persons to witness the ceremony and hear the Protestant ritual administered, which to many was new. The socials have entertained many of the young folk of the community satisfactorily. Several literary programs were rendered, at which the whole Mexican community was present. We were instrumental in preparing these recitals.

The mission is a center in every way and there is a door wide open for the evangelization of our people. On Christmas Eve the chapel and kindergarten were crowded to their utmost capacity. I suppose over 300 people were present. A nice appropriate program was rendered, in which the good news of heaven concerning the Child Jesus was sung and recited in prose and poetry. The children were treated by Santa Claus with candy, fruit and toys after the program. Many Catholic friends and their families were present and enjoyed the songs and recitations heartily.

On Wednesday, December 31st, we observed watch night with an appropriate prayer and song service, just as the bells and whistles were ushering the New Year. Over forty people were present.

The outlook is encouraging in every way. We are starting the year better prepared financially and spiritually, and we hope God may use us powerfully to proclaim the gospel to our Mexican people in this great city, because we know that God has many people who are to be added to His Church. We are asking for the prayers and support of the Church for this work.

*Dallas, Tex.*

## OUR CONTRIBUTORS.

**E**ACH year, in presenting our Texas-Mexican work to our readers, we feel that special thanks are due to the contributors. This is always one of the easiest issues from the point of view of the editor, because almost invariably we have more good material than can be used.

Special thanks are due this year to two whose names do not appear among the contributors. Rev. and Mrs. R. D. Campbell procured practically all the articles from the Mexican contributors, which make such an interesting part of the magazine.

## THE ADVANCE FIELD. MEXICAN WORK IN TEXAS.

REV. WALTER S. SCOTT.

TEXAS is immense even for a Synod. It is too large for a single Presbytery, especially if its churches are made up of foreigners who for the most part but recently became acquainted with the gospel and who are largely ignorant of our language and unfamiliar with the customs of our Church and nation.

Of the work our Church is doing in the home land among foreigners, that being done among the Mexicans in Texas is the largest and most prosperous.

The Texas-Mexican Presbytery, which, when it was organized in July of 1908, embraced the entire State of Texas, represents the sum of that success. But the work has made still further advance. In April of 1912 a distinct field was formed of the Presbytery of Central Texas, excepting one county, and placed in charge of an evangelist.

Then came another advance. By action of the Synod of Texas on May 1, 1919, that field in Central Texas was enlarged so as to embrace the Presbyteries of Central Texas, Fort Worth, Paris and Dallas—excepting the work being done by that Presbytery in the city of Dallas—and besides, the counties of Robertson and Leon in the Presbytery of Brazos, and Anderson and Cherokee of the Presbytery of Eastern Texas.

In this "advance field" there are 113 counties, which is just about one-third of the State, and contains a Mexican population of not less than 125,000. It has at present four churches—Taylor, Waco,

"Bethel," in Fannin County, and Mart; the last two having been organized during the latter part of 1919. These churches have a membership of about 400 and twelve Sunday schools.

The work in this new field is in charge of two evangelists, Rev. Reynaldo Avila, a student of the late Dr. H. B. Pratt, and known to many in our Church, and the writer, and is being prosecuted under the direction of Synod's Committee of Home Missions, with generous financial co-operation of the Assembly's Committee of Home Missions. It will inevitably—and we believe very soon—become a Presbytery. Some of us believe that before very long there will be still another Presbytery formed of the large field along the Gulf coast, and still later another Presbytery in the north-western part of the State. Then a Synod, perhaps!

To our short-sightedness this new field came about by strange and fortuitous circumstances, but the conviction is being borne in on us that it is "the good hand of our God upon us." At any rate, it is very clear that it is a great step forward in our missionary work among the Mexicans in Texas. We did not begin this work in this section of the State any too soon. The success that has been given us upon our labors in such a short time has been very gratifying to all concerned, and encourages the hope that this work will grow rapidly into large proportions.

The farming Mexicans are moving into this section in large numbers; in the nu-



Bethel Church Congregation, Fannin County, Texas.



Mart Mexican Congregation, Texas.

merous coal mines found in this section of the State nothing but Mexicans are employed for underground work; the large lime kilns are employing hundreds, also the brick yards. It is the Mexican who does the hard work of clearing and breaking up lands for farming. There are scores of wood camps in central and northeastern Texas where hardly any but Mexican labor is found. There are hundreds employed on railway section gangs, and even in the shops and round-houses. There are five thousand Mexicans in the city of Dallas and over three thousand in Fort Worth. There are thousands being employed in the

oil well districts in various kind of work. I know some Mexicans who are earning \$6 a day at the oil wells.

The writer ventured the prophesy when he was privileged to speak about the Mexican work in Texas at Montreat in August of 1918 that the Texas-Mexican Presbytery would take a great step forward in its own particular field within the next two years. It is being verified, and what with this new work in central and northern Texas the Southern Presbyterians have a missionary work in Texas that they may well rejoice over and be proud of.

*Taylor, Tex.*

## SOME EXPERIENCES OF A PUBLIC SCHOOL TEACHER.

MISS OFELIA TREVINO.

**O**N September 11, 1918, I went to Bay City to take charge of the Mexican public school at that place. Not knowing any one there, I thought it would be some time before I could do anything definite in the line of church work but coming in contact with the children during the week, I found to my astonishment the children anxious to find out something about Christianity, although totally ignorant of it.

The Christmas entertainment gave them a great opportunity to come to the church. Most of them had never been in a Protestant church before.

One afternoon in December I asked all those who were willing to help us with our Christmas program to be ready at the

little church that afternoon at 4 o'clock. And I was surprised to see nineteen of the Catholic children, besides a few belonging to our church, waiting for me there.

The work among the Mexicans in this place is encouraging. In spite of the fact that we have had no preacher during the past few months, the members have kept on working faithfully, and we hope that by the time this article is read we shall have a preacher for this little church.

Two or three of the members of the American Presbyterian church have become members of the Mexican church so as to help the latter better.

Of course the Catholic church of this place is also doing its part, and more especially with the children. This I found

out one day when I asked one of my pupils if he would go to our church the next Sunday, and this is what he answered: "Teacher, I sure would like to go, but the priest asked me last Sunday if my school teacher was a Protestant, and when I told him you were, he said: 'Well, son, I want you to obey her and be respectful to her, but never talk religion with her.'"

I began my work with him then, and he was one of our most faithful attendants at our Christmas practices, and I hope to see him in church from now on.

One of the things which we need very much, not only in this place, but all over the State, is a school for Mexican girls. This is the greatest need of the Mexican people now. A girl told me recently that she wanted to study real hard this year and continue her studies during the summer, and then with a sad, tearful face she turned to me and said: "You see, I'll be fifteen this summer, and papa said I had

to marry then, for he could not support me any more, and I want to learn all I can before I marry."

This is only one of the many cases in which the parents marry their daughters before they are of age for lack of means for their support. Now, can't you see where a school for girls would save such girls from the burdens of a wife and mother until they are ready for them?

This is the main cause of the ignorance of the Mexican race—girls marrying at the age of fourteen or fifteen totally ignorant of their duties. When the mothers are educated and instructed, the home life will be much better, and therefore the future generations will be on a higher plane. But this cannot be until the girls of today, the future mothers, are properly prepared for their sacred work awaiting them, and to this end we must have a Christian school for girls, and this must be real soon.

## OPPORTUNITIES AS YET UNGRASPED.

MRS. A. D. HENSLEY.

**W**E are anxious for MISSIONARY SURVEY readers to know something of the opportunities and the needs of mission work among the Mexicans in this part of the State.

Our own little church at Bay City has suffered sadly for the lack of pastoral supervision. At Palacios, thirty miles from here, at the terminus of a branch of the Southern Pacific Railway on the coast, there is a mission which the Methodists formerly cared for, but have abandoned. At Gulf, on the Santa Fe Railway, twenty miles from here, are situated large sulphur mines, employing many Mexicans, for whom nothing is being done by Protestant churches. At Sweeney, sixteen miles east from here, on the Brownsville Railway, there is considerable truck growing and clearing of woodland, employing a good many Mexicans.

Each of these points will give local aid to the work, and they have been asking us to secure for them a missionary. Rev. Willis Fordyce is coming to this field for temporary work, but only until some one can be found to take it permanently.

We would like very much to secure for this work Rev. Adelaido Marquez, of Cuernavaca, Mex., which is in the State of Morelia, southeast from the city of Mexico. Mr. Marquez would like to come to us, but has not the means to do so, and the

Texas-Mexican Presbytery has not the money just now to bring him here. He is



Rev. and Mrs. Willis Fordyce and little daughter. New recruits in Texas-Mexican Presbytery.



The ex-Methodist Mission at Palacios,  
and the congregation.

an earnest worker, with deep spiritual vision, and has a wife and one child. Mrs. Marquez was formerly a trained nurse, and so makes a fine social worker.

It will cost something more than one hundred dollars to bring him and his family here from Cuernavaca. We are hoping that some of the readers of the SURVEY may feel disposed to assist in bringing this good worker into this field, which is so located that one man could easily care for all of it. May the Lord of the harvest stir the hearts of workers to glean these sheaves.

*Bay City, Tex.*

## OUR SPICE BOX.

To which building fund will your contribution go, and why?

What kind of a heart is the Mexican heart?

Who said to forget what he had written, when he really meant to put it on our hearts and consciences?

Why did he pawn his "Sunday shirt"?

If it costs \$50—a rough estimate—to convert a Mexican in Texas, what \$100 was well spent?

What qualified as the "rapid vehicle" needed by one man?

A religious, educational, social, musical center. What is it?

A field of 125,000 and two missionaries—sounds like stories of Foreign Missions, but it isn't. What is it?

The chasm between the man and his work can be abridged by what?

She must learn all she could this year and study in the summer. Why?

## HOME MISSION DAY IN THE SABBATH SCHOOLS IS MARCH 28, 1920.

Programs and envelopes have been mailed to all schools contributing during the past year. If you have not received those sent you, or if you did not make a contribution last year, write at once for supplies.

A lesson on our Colored Work and the Negro in the United States will be sent on request for use in classes on Review Sabbath. This includes a map of our Colored Work.

*Every tenth person in our whole land is black.*

*What can we do to help them?*

*The offering will go to the school for negro girls!*

THE EXECUTIVE COMMITTEE OF HOME MISSIONS.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

1522 Hurt Building,

Atlanta, Ga.

## SOMETHING YOU HAVE BEEN WANTING.

## NEW MISSIONARY FICTION.

**G**EORGE H. DORAN CO., 244 Madison Avenue, New York, have recently published several books which have more or less bearing on Home Missions and are very interesting.

*Sanctus Spiritus & Company*, \$1.60, commands attention at once because of the author's name. Anything by Edward A. Steiner is worth reading, and this is no exception. It is a powerful book and a really big novel, a tale of the weaving of threads back and forth between America and Europe. "Sanctus Spiritus & Company" are three of the most lovable and pathetic characters in all fiction, an old Catholic priest, better than his church, a Jew, and a member of the Calvinistic Church of Hungary. They disagree in religion, of course, and in most other things, but friends through it all, they walk through the pages of the book, just as they walked the streets of Hraszova, Steiners' native town.

There is a vivid picture of village life in Hungary, and one equally vivid of the life of the foreigner in America during the turbulent times of the war. In our saner after-vision we shrink from looking too long on this, but it is good for us to study it carefully, and learn "that the New World for which mankind is waiting cannot come unless everywhere men of good will walk with Sanctus Spiritus & Company."

This is a splendid book for supplemental reading in connection with mission study classes studying the immigrant. It is recommended to any one who wishes to better understand our problem and also the immigrant's problem. But it is a book for adults and not for children. With this reservation it can be unqualifiedly recommended for missionary and Sunday-school libraries as a book which will rank as a classic, thoroughly missionary in its point of view.

*The Manse at Barren Rocks*, and *Singing Mountains*, \$1.50 each, by Albert Benjamin Cunningham, are companion books and go to make up the story of a boy's life in a Baptist Home Mission manse in the hills of West Virginia, the story of the kind of home which has made our country what it is. Social workers of today are discounting the power of the home, or rather stating that too often it is a power which is used in the wrong direction. Granted this, the fact remains that America's strength has come largely in the past from the splendid Christian homes in which her prominent men have been reared.

Reading these books, one is convinced that they are not novels, not fiction, but

just "the story of Ben," as the prologue states, the relation of the day by day life of a very real boy in a real minister's family. There is much fun and humor and much tender pathos in the pages. They hold the interest and are ideal books for Sunday-school libraries, or for gifts for boys. They give a very real picture of a life which made a wonderful contribution to our civilization, but which is now a thing of the past.

*The Makin' o' Joe*, \$1.50, by Louis Matthews Sweet, makes no pretensions at being religious or missionary, or even a book with a "purpose," but it is about the cleanest, freshest bit of fiction which has been published in many a day. Contrary to the general rule, its ministers are the sort you know, sincere and true, real men, not characters in which the author so frequently vents his dislike of some individual minister he has happened to know. It is free from profanity, an all too rare characteristic, and is a safe book for everybody, without too pointed a moral, which leaves a good taste in your mouth. Joe's climb in the social scale is typically American, and one of the things which we constantly see and give thanks for.

"*The Gospel of the New World.*" By Robert E. Speer, LL. D. Revell & Co., pp. 113. \$2.00. The author, Dr. Speer, secretary of Foreign Missions, Presbyterian Church, U. S. A., is a Christian statesman, and whatever he writes carries a convincing appeal to the saints throughout Christendom. This last product of his prolific pen will prove no exception and will not disappoint its readers, either by failure to awaken interest or to furnish profitable information. It is chiefly an argument for Foreign Missions, strongly stated.

Many may not always agree with some of his statements, and will wish he had sometimes drawn conclusions more specific, as, for example, in his chapter on Racial Problems when, instead of contenting himself with urging Foreign Missions as their solution—with which all agree—he had instead suggested some practical solution for race relationships among ourselves.

Doubtless one of the greatest benefits received will be not simply the information furnished, but the starting of trains of thought which will lead into many rich fields of exploration. Most readers will wish him the greatest success in his effort to place Foreign Missions on the high and unassailable scriptural ground, rather than

the sentimental, and thus discourage the unworthy motives and indefensible appeals which so often damage this greatest of all causes. The argument for Foreign Missions is as unassailable as the integrity of the Bible itself and the obligation as binding

on the Church as the authority of its divine Lord and Commander.

Its eminent authorship, its intrinsic merit and its noble purpose will insure for this book a wide circulation, especially in view of its timeliness in interpreting the thoughts of many hearts.

## SENIOR HOME MISSION PROGRAM FOR MARCH, 1920.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—A Mighty Fortress.
2. Prayer—For better relations between our country and Mexico, that we may gain a better understanding of each other, and that we may convince the Mexicans in this country of our sincere desire to help them.
3. Scripture Reading—Matt. 25:31-40.
4. Roll Call.
5. A Map Talk on Texas-Mexican Work.
6. The Mexican—An Asset.
7. Advance in the Work.
8. Reading—The Orchestra.
9. Transaction of Business.
10. Prayer—For God's blessing upon all work among the Mexicans in this country, and that the men and means so urgently needed to enter the open doors of opportunity now ahead of our Church may be provided.
11. Hymn—The Comforter Has Come.

### NOTES:

4. Answer with name of one of our missionaries to the Mexicans in Texas. See Calendar of Prayer, 15c. Order from Presbyterian Committee of Publication, Richmond, Va., or Literature Department, 1522 Hurt Building, Atlanta, Ga.

5. Order map from Atlanta office. From calendar and this issue, get names and information. Map and leaflet will be sent free.

6. See articles of Mr. Ross, Mr. Balderas and Mr. Trevino.

7. Articles by Dr. Skinner, Mr. Scott, Mrs. Hensley, Miss Trevino.

9. Plan to further the observance of Children's Day for Home Missions on March 28th.

## DON'T PUT IT OFF!

*This Time Next Month It Will Be Too Late.*

"I COULD have helped during Survey Week. I wish I had," we will say to ourselves regretfully. "I know Mrs. Smith would take the magazine if she thought about it, and so would Mrs. Brown, and there are several renewals lapsing because I was not interested enough to get busy."

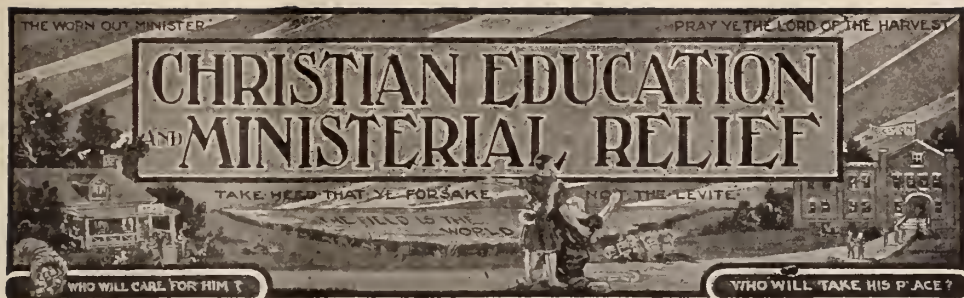
*Don't let's say that!*

Let's help the SURVEY in its aim for 50,000 subscribers.

On your way down the street, stop to see Mrs. Brown and Mrs. Smith. Talk up the SURVEY in your society and the need of each member helping in the circulation campaign. Organize a canvass so that men and women will have an opportunity to subscribe. Let each class in the Sunday school subscribe to it.

Place your church on the Honor Roll. Five or more subscribers to every member puts it there. Until every church is on the Honor Roll Jack cannot reach the 50,000 mark. Give him your help.





Address All Communications Relating to  
this Department to  
REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
FIFTH AND MARKET STS., LOUISVILLE, KY.

## A KNIGHT OF BUSINESS.

By MILDRED WELCH.

**T**HE Great Adventure passed you by. That is how you feel about it. The war is over. You listen to the men who brought it to a finish. But you say nothing. For you feel that always there will be just two classes of men. The ones who were-in it. The ones who were not. You were too young to go. Still there it is. The war is over and you were not in it. As for you, you are going into business. But you feel you'll never quite get over it that—the Great Adventure passed you by.

“There was a clerk who half his life had spent  
Toiling at ledgers in a city gray,  
Thinking that so his days would drift away  
With no lance broken in life's tournament.  
  
Yet ever twixt the dull books and his eyes,  
The gleaming eagles of the legions came;  
And horsemen charging under phantom skies  
Went thundering past beneath the oriflamme.”

But the pattern of your life seems to lie before you, good, honest, solid-gray, no thread of scarlet romance woven in.

“I am not a college man and it was

the bitter disappointment of my life that I could not be. I wanted to go to college and become a minister; went to Philips Academy to fit. My health broke down. At last the truth was forced on me that I could not. To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated. “I cannot be God's minister” kept rolling through my mind. My distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, “Oh, God, I cannot be Thy minister!”

“Then there came to me as I lay, a vision, a new hope that I could serve God in business with the same devotion as in preaching and that to make money for God might be my sacred calling. The vision of this service was so clear and joyous that I rose and with a new hope in my heart exclaimed: ‘O God, I can be Thy minister! I will go back to Boston. I will make money for God and that shall be my ministry.’”

Just then Alpheus Hardy, afterwards a great merchant of Boston, saw the gleam of the great adventure flash and his active battlefield came within his sight.

The years passed. One day there came into Boston harbor one of his ships laden with freight from Shanghai. On board was a Japanese lad of the ancient Samurai clan. Alpheus Hardy, prospered beyond his hopes in doing business for God,

heard the boy's story. He told of Japan just opening her gates to the Western learning; of a Christian book that came into his hands, of the burning thirst for the true knowledge it wakened in him. He had run away, braving death swift and sure if he were caught. Now that he had come, would some one help him get an education and become God's minister to his own land?

It was Hardy's chance. Joseph Hardy Neesima became his ward. And now his waiting dreams were satisfied. The ship he had sent to trade in an Orient port had come back to him laden with a golden freight. For the lad whose college fees he paid had his visions too. The day came when he went back to Japan and built there the great Christian University, the Doshisha. And in the hundreds of students who through the years pass from its halls into the national life of Japan, Alpheus Hardy found his ministry.

Oh, young man of the great today, lift up your eyes and see!

The Great Adventure, the real romance

is just to follow Christ whenever he calls, wherever he leads. And he is calling you today. You who are going into business. "Come," he is saying, "Make money for me. I need it in *my* business."

Some day, while you sit at your desk with the year's inventory before you, something will happen. Between you and the dull pages visions will come.

Visions of ships carrying to far countries the soldiers of the cross. Dusky African trails traveled by the Word of Life. Schools and hospitals where once the desert sands rolled unbroken to the sky. On your ears will steal sweet music of church bells; laughter of little orphan children; young voices of boys and girls whose college dreams you satisfied. All these and many more will move between you and the figures of last year's profits.

And in that high hour you will rest content, knowing that in making money for God you too found the Great Adventure.

(Copyright 1919 by Henry H. Sweets,  
Secretary.)

## OUR ENDOWMENT FUND OF MINISTERIAL RELIEF.

**F**OR many years the General Assembly has been urging that the Endowment Fund of Ministerial Relief of our Church be made at least \$1,000,000.

At the time of this writing one of the elders of the Church, who has been most deeply interested in this cause, has made a wonderful offer on condition that this sum be raised at once.

Should our Church meet its obligation to its faithful servants, this Endowment Fund must be carried far beyond this figure.

Should we approximate the plans now being worked out by the Church of the Disciples, the Congregational Church, the Methodist Episcopal Church, and the Presbyterian Church, U. S. A., we would need at once an Endowment Fund of \$2,400,000.

For many months the Executive Committee has been making a most thorough study of the best plans to meet the obligation we owe to these men who are giving their lives to the service of the Church. A full report of this will be made to the next General Assembly.

Let no one think that this a work of charity. The Methodist Church do not even class it with their benevolent causes. It is put right in the contributions for ministerial support. A "living" inheres in the gospel ministry. The claim is not vitiated when, on account of sickness or old age, the minister is laid aside from active duties. The Church is also obligated to the needy widows and orphans of those who have ceased from their labors.

## SPARKS FROM ATLANTIC CITY.

**T**HE following paragraphs are taken from the presentation of Ministerial Support and Relief at the World Survey Conference of the Inter-church World Movement of North America, held in Atlantic City, January 7-10, 1920:

There is something wrong when a business man is content with having a minister who receives a smaller salary than one of his subordinate clerks.

More than half of the clergy in America receive salaries less than the minimum subsistence of the ordinary workingman's family. The United States income tax returns list only 1,671 ministers as having an income, including salary, of \$3,000 a year. This is less than one per cent. of the entire number.

The minister has one chance in a hundred of receiving a \$3,000 salary; the lawyer has one in five; the doctor one in seven, and the manufacturer one in ten. Not four ministers in a thousand receive a \$5,000 salary.

The middle line of salaries varies somewhat in different sections and churches, but in no instance does the majority of

the ministers receive in excess of \$1,000.

The cost of living has increased more than eighty per cent. It has been accompanied by a like increase of wages, and workingmen have been able to maintain or even to improve their standard of living. But the increase of ministerial salaries in twenty years has not been twenty per cent. That the minister makes ends meet financially stamps him as the master business man of his time.

Inadequate salaries make widening gaps in the ministerial ranks by compelling efficient men to seek other means of supporting their families and by preventing the recruiting of the ablest and best young men.

Yale University, recognizing the inadequacy of the salaries paid to its faculty and the losses of men who were compelled to leave the staff for more profitable work, has adopted a budget which adds \$300,000 annually to the salaries of its professors. Normal salaries of full-time professors have been increased as follows: "\$4,000 salaries to \$5,000; \$4,500 salaries to \$6,000; \$6,000 salaries to \$7,000; a few salaries to \$8,000.

## THE INTER-CHURCH WORLD MOVEMENT OF NORTH AMERICA

By Rev. Henry H. Sweets, D. D.

**A** GREAT many questions have been in the minds of the Christian people throughout the country as to the purposes and plans of this organization. That there has been much criticism of it, is possibly due to the fact that so little was known about the movement.

When the author of this article was informed by Dr. James I. Vance that he had invited the leaders of the churches of North America to confer in New York City concerning a United Movement, it

seemed to me that this was merely another great campaign that would swallow up some of the campaigns, that in turn, had swallowed up other movements that had had their day.

Careful study has thoroughly convinced me that this is a wise and helpful movement. Many dangers appeared in the formative stages. All of these have been fearlessly met and carefully safeguarded. Other dangers will appear, but through prayer and faith and hope, they also will

be overcome. To my mind the Inter-church World Movement is best summed up in the word "Mobilization."

It is a mobilization of the Protestant Christian forces of America. The Government Bureau of Religious Statistics show that there are two hundred and one separate and distinct religious bodies in the United States with a total membership of forty-two million. One of these bodies, the Roman Catholic Church, claims fifteen million of these members. They are compact, united, carefully led. The Protestant forces of America have not yet straightened their lines and united their efforts in making our own country thoroughly Christian and in evangelizing the world.

It was the expressed opinion of scores of those who have been attending the meetings that there was no need for organized union of all these churches, but that success would absolutely depend upon a spirit of co-operation; every division of the great army taking its place and carrying its sector.

It is a mobilization of facts. The careful surveys that are being made in the United States and the countries of the world are furnishing data from which wise and statesmanlike plans can be made. Those who sat in the World Survey Conference on January 7th-10th were stirred as they have never been stirred before by the striking facts that were presented by slides, charts, grafts and the human voice. Men and women throughout the entire nation will soon be enabled discerningly and purposefully to obey the Saviour's command, "Look on the Fields."

It is a mobilization of the spiritual resources of the Kingdom of God. This must have been in the mind of the Saviour when he prayed "that they may be one."

Much stress is being laid upon prayer. It is being lifted into the place that it occupied in the life and teachings of Jesus. In one of his great addresses in America, George Adams Smith said, "With Christ, prayer was not preparation for the battle, it was the battle." Great emphasis is being laid upon the work of

evangelism. The sight of the unchurched masses of Americans and the thrilling information that will be given concerning the foreigners and the men and women and boys and girls in the neglected parts of our land, will be used to stir up all Christians everywhere to more earnest endeavors to reach these people with the gospel.

A large place is being given in the plans of the movement to the work of education. Thoughtful men everywhere are beginning to see with Dr. Robert E. Speer "In the comprehensive sense of the term, the whole problem of Christianity is made more clearly seen to be one of education." If every Christian of every denomination appreciated the responsibility for the revival of Christian Education in the home, the Church, the school, the college and the theological seminary, what successful advances may be expected in the Kingdom of God.

Another spiritual resource being magnified in the movement, is that of stewardship. A hundred years ago, the piercing eye of Horace Bushnell saw the need of united and persistent instruction along this line and explained there will be one other great revival—that of stewardship, and then the Kingdom will come. One of the speakers at Atlantic City, brought out the fact that when John the Baptist came preaching "Repent, for the kingdom of heaven is at hand," and the various groups came to ask him what they must do, in every answer he referred to their attitude towards their worldly possessions.

I am fully convinced that the Inter-church World Movement has already received the sanction and the richest blessing of God. I believe that our Southern Presbyterian Church will get a great blessing if it continues its full co-operation with the other evangelical churches in hastening the coming of the Kingdom. I believe that all who are interested in the progress of Christianity should pray earnestly and labor faithfully for this united, hopeful advance all along the line.

*Louisville, Ky.*

# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH IN THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 257-259 FIELD BUILDING, ST. LOUIS, MO.  
"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

## What About Your Church?

THE AUXILIARY CIRCLE PLAN AS SOME PASTORS SEE IT.

THE remarkable favor with which the Auxiliary-Circle plan has been received by all who have given it a fair trial is fully attested in the following extracts from pastors whose churches have the plan in operation.

Please read them carefully, and if your church is not so organized, will you not send to the Auxiliary for Constitution and explanatory leaflets and see if it is not the plan you need?

Some of its advantages are:

1. Enlists more workers.
2. Makes a place of service for every woman.
3. Develops leaders.
4. Promotes sociability.
5. Educates all the women in all the work of the Church.
6. Encourages spiritual growth.

"\$10,000 IN FIVE DAYS!"

"The auxiliary form of organization of women's work was inaugurated in the First Presbyterian Church, St. Joseph, Mo., last April. It was adopted over the strenuous protest of a good many, who were devoted to former organizations, yet they came in cordially, and sought to make a success of the new form. The result has been a very much larger contribution in money (almost double), and a very much wider enlistment in the service. People who formerly took no part in anything are now efficient leaders in circles and other departments of work. The fact that all are joined in one large organization has its inspiring effect, and yet the division into

small circles gives opportunity for closest social contact.

"As an example: In securing subscriptions for the Sunday-school building, the auxiliary at once assumed \$10,000, and through their circles and individuals, in five days reported the amount comfortably subscribed. This would not have been possible under any other form of organization, in my judgment.

"Barring the disturbance of age long associations of a few, nothing but good can be said of the auxiliary method of work. It is not always bad to disturb such associations, especially if they have degenerated into a 'clique.' I most heartily commend this organization in all its particulars."

WILLIAM RAY DOBYNS, D. D.  
St. Joseph, Mo.

"SYSTEMATIZES THE WORK."

"The Auxiliary plan of the Woman's Work, it seems to me, is of high practical value for the following reasons:

- "1. It systematizes the work.
- "2. It develops latent talent into leadership.
- "3. It stimulates and disseminates Bible and mission study.
- "4. It reaches busy mothers who can attend neighborhood circle meetings.
- "5. The circle meeting finds useful talent that is most helpful in the general meetings."

C. S. NEWMAN, D. D.

Gulfport, Miss.

**"KEPT CONGREGATION UNITED WHEN PULPIT WAS VACANT."**

"I found the Circle plan of organization in operation in the First church when I became pastor a year ago and learned that the work done had kept the congregation united and the causes of the Church, locally and at large, well supported during the period that the pulpit was vacant, and since then it has been the chief agent in promoting the growth and progress of our church."

JOHN A. MACSPORRAN.

*Birmingham, Ala.*

**"EVERY CHURCH SHOULD HAVE AUXILIARY."**

"The plan of 'The Woman's Auxiliary' has been wonderfully blest in meeting the needs of the woman's work in our Church. It has co-ordinated the work, eliminated certain rivalries, given every member some responsibility and duty, and made an Auxiliary united and successful in every way. We have an Auxiliary of one hundred members, and it has done more work and raised more money for both local causes and Assembly benevolences than the four societies we formerly had. In the Home and Foreign Mission Study classes, instead of ten or twelve studying the text book selected, we have from sixty to sixty-five, and the monthly 'inspirational meeting,' taking the place of the former 'missionary meeting' with its attendance of fifteen or eighteen, has had an attendance of seventy-two out of a possible one hundred members.

"New interest has been aroused, and the members are in closer touch with, and consequently more interested in, the work of the Church as a whole.

"Every church should have 'The Woman's Auxiliary.'"

FRANCIS TAPPEY, D. D.

*Shelbyville, Tenn.*

**"ATTENDANCE INCREASED FIVE-FOLD."**

"We began the Circle plan of organization in our church last April, and it has been an unqualified success. The attendance of our women has been multiplied something over five-fold, and the consequent benefits to the individuals and to the out-working of the kingdom cannot be estimated."

D. P. MCGEACHY.

*Decatur, Ga.*

**"THE BEST SCHEME FOR EFFICIENCY."**

"In reply to your good letter of November 23th, I would say that I have tried the Auxiliary plan for a number of years, and am quite sure when it is properly worked

it is the best scheme for efficiency that we can apply to our women's work. It enlists, when properly functioning, every woman of the church and covers absolutely the whole work of our Assembly.

"I cannot speak too highly of the indirect influence of the Auxiliary plan in enlisting the interest of every member. I know of no other plan that approaches it for real results."

A. S. JOHNSON.

*Charlotte, N. C.*

**"WE BELIEVE IN THE PLAN."**

"The Auxiliary plan for Woman's Work in our church was first introduced into our Presbytery in St. Andrew's Presbyterian church. It has now had several years of test and has fully measured up to its purpose and claims. It has brought more of our women into organized systematic work than ever before. It has trebled the contributions to all causes. It has brought together women who were congenial. It has given more intelligent interest in all the causes of benevolence. It has increased the social fellowship of kindred spirits. Our women believe in the plan."

A. D. MCCLURE, D. D.

*Wilmington, N. C.*

**"RESULTS EXCEEDED OUR FONDEST EXPECTATIONS."**

"The results obtained from the organization of the Woman's Auxiliary in our church have far exceeded our fondest expectations. First, in the matter of attendance. We have almost as many women in attendance at our monthly Auxiliary missionary meetings as we had enrolled under the old plan of several societies. We have interested women who have never before belonged to any of the societies. Some of these took part in our very first missionary program.

"A second great benefit has been in the helpfulness of interesting new arrivals in the community. They are visited by the members of a circle and are invited to the circle meetings and come to feel at home much sooner than they otherwise would. The Business Woman's Circle is especially a great help in getting new arrivals acquainted who otherwise had no opportunity for social acquaintanceship.

"And as to money, pledges have been received on a basis that will triple gifts from the women under the old plan, and will take care of at least one-half of the benevolent budget of our church.

"If any church wants to find its true strength in its women membership, let it try the Auxiliary plan."

P. H. PLENNE.

*Paducah, Ky.*

"A QUICKENED SPIRITUAL LIFE."

"The Auxiliary Circle plan of organization has been in full operation in West End Presbyterian church for more than a year, and we are delighted with it. It has resulted in enlisting more women in the active work of the church than ever before, and more and more it is awakening an interest in all our women in the entire benevolent work of the church; eliminating the unfortunate distinction that used to be made between the women who were interested in the Missionary Society and those who were interested in the work of the Ladies' Aid. Its provision for a Business Women's Circle has been particularly helpful, and nearly forty of our business women are now enthusiastically identified with our Auxiliary who for the most part had not previously been connected with it at all. Two specific results that are very gratifying are largely increased gifts to the benevolent work and a quickened spiritual life."

R. F. KIRKPATRICK, D. D.

Atlanta, Ga.

"BY FAR THE BEST PLAN."

"We have tried several plans for the organization of our women, and have found the Auxiliary-Circle plan by far the best. It concentrates responsibility in the general officers and distributes the work through the chairmen of the circles. It provides for systematic mission study, united prayer, intelligent giving and mutual acquaintanceship."

R. F. CAMPBELL.

Asheville, N. C.

"WOULD NOT RETURN TO OLD PLAN FOR ANY CONSIDERATION."

"I heartily approve of the Auxiliary-Circle plan of organization of our Women's Work. The women of the Second church, Greenville, S. C., are charmed with it and would not return to the old plan for any consideration. The attendance and contributions have increased. All the Circles have Prayer Bands and the devotional spirit has improved. It has fostered the social life of the church and unified its work."

EDWARD PAYSON DAVIS, D. D.

Greenville, S. C.

"A CIRCLE DOES AS MUCH AS A WHOLE SOCIETY FORMERLY DID."

"The Auxiliary-Circle plan has worked well with us. In forming circles we included every woman in the church. Those who had not been members of the society were thus reached and brought into these

circles of workers. The circles have some of them entered into covenant to pray for definite specified objects. They have severally taken up special work, assuming the expenses of scholarships, or support of children in the mission fields, and it has been found that a circle will do as much in this way as the whole society did formerly. Composed of a small definite number, they feel a personal and individual responsibility, and a friendly rivalry has been created between the different circles, each trying to surpass the other. The plan has worked well, giving greater efficiency to the society and adding greater interest to its regular monthly meetings. It has awakened a new life and interest in the society's work."

E. M. GREEN.

Danville, Ky.

"DECIDEDLY THE THING."

"Having seen the Circle plan tried out in two different pastorates, I do not hesitate to give it my endorsement. It is decidedly the thing for the country church where the ladies are so widely scattered, and often find it difficult or even impossible to go long distance to attend a meeting. This plan puts a meeting place within the reach of all."

E. D. BROWN.

China Grove, N. C.

"Mt. Carmel is a country church with a territory of seventy-five square miles and with a membership of five hundred and seventy-five. In June the Circle system was adopted and six circles were organized. These were arranged geographically since it seemed the most feasible plan for our country work. We have been delighted with it. The membership has increased from eighty-nine to one hundred and sixty-one; the gifts to benevolences will be the largest in its history; the interest in the Circle meetings has been fine; the quarterly meetings held at the church to get all the women in touch with each other have been well attended; and more of our women have found their place in church work than ever before. We feel that we were wise in adopting it."

JOHN L. FAIRLEY.

Steele's Tavern, Va.

"A GREAT SUCCESS."

"Our church has for several years been following the Auxiliary Circle plan for our Women's Work. It has been a great success and a long step forward over our old plan. I heartily endorse it."

CHARLES F. MYERS.

Greensboro, N. C.

"ENLISTS MORE WORKERS."

"In my church the Auxiliary-Circle plan has proven quite satisfactory. In these smaller units the personal element means more, the work and study is more thoroughly distributed, it is more efficiently done, and certainly enlists more workers."

W. R. MINTER.

*Austin, Tex.*

"INCREASINGLY EFFICIENT."

"Our adoption of the Auxiliary-Circle plan was by a gradual development, and it has proven so increasingly efficient that there can be no doubt in the minds of any among us of its excellence. One of its virtues has been that it has proven a means by which new members and prospects among the women have been readily assimilated into the church activities.

"Another virtue of this plan is that by rotating leadership new talent is constantly being discovered and developed. Another is that it allows the largest liberty for individual initiative on the part of the circles and yet co-ordinates and articulates their activities in such a way that conflict is avoided and the fullest co-operation assured. Still another value is that by this system the pastor is kept in touch with the work of the women without being burdened with its minor details, and has always at hand a ready means of communication with them through conference with the president or meeting with their board and through them convey whatever information he may desire to reach the women of his church and be assured of enlisting their prompt, intelligent and hearty support in any important enterprise.

"The longer we use this plan the more we like it, and the large number of efficient workers which we have among our women we believe is in no small part due to the use of this plan of organization."

R. O. FLINN, D. D.

*Atlanta, Ga.*

"A DECIDED IMPROVEMENT."

"As pastor, I believe the Auxiliary plan is a decided improvement on the old plan of three or four separate missionary societies for women, and is capable of developing a tremendous power in the work of women in the church."

D. CLAY LILLY, D. D.

*Winston-Salem, N. C.*

"LEADERSHIP IS DEVELOPED."

"I am delighted to give my heartiest approval to the Auxiliary-Circle plan. It has been in operation in the Grenada church for more than a year. In that time the

average attendance at the meetings has increased at least three-fold. At the beginning of the year the financial budget was increased more than four-fold. More than that amount has been raised in the first nine months of the year. Leadership has been developed, and the women have been bound closer together through fellowship and service. The women are much better informed about the purposes and work of all the departments of the church. Loyalty to the Circle and through it to the church has developed remarkably. The plan of organization makes it much more effective in aiding the pastor in his work."

J. R. CUNNINGHAM.

*Grenada, Va.*

"THE SOLUTION OF WOMAN'S WORK IN THE CHURCH."

"I am heartily in favor of the plan, and believe it is the solution of the woman's work of the church.

"We have not had the plan long in our church, and Bethel moves slowly, so I can't say just how it's going to work out. There was a great deal of prejudice against it at first, but I feel most of the women like it now, and our second year will be the one in which we will get results. The plan is on trial with us just at present."

HERBERT S. TURNER.

*R. F. D. No. 1, Staunton, Va.*

"CONTRIBUTIONS INCREASED."

"We have only been using the Auxiliary Circle plan three months, and that can hardly be called a fair trial. The benefits seen so far are these:

"Contributions have been appreciably increased. Many who never could be brought into the old society are now active and interested members. A number who would not attend the former meetings are now coming and taking active part. Some gave in reports this afternoon who had rarely if ever been seen at a meeting and had never shown a particle of interest."

JAMES H. HENDERLITE, D. D.

*Gastonia, N. C.*

"HEARTILY RECOMMENDED BY COUNTRY CHURCH."

"We find the 'Circle plan' a most adaptable one. Even the small country church can use it to a great advantage. The ladies of the Troy congregation, which is a country church, have found it so. We heartily recommend its adoption and adaption by all churches."

REV. H. L. COCKERHAM.

*Wilmore, Ky.*



"RESULTS VERY GRATIFYING."

"For several years we have worked our women's organization on the Auxiliary plan, and we find the results very gratifying. Even before adopting the Circle plan, we were in hearty accord with the Auxiliary work and found that for educational purposes it was excellent. Our women gained a better idea of the various benevolent enterprises than they had gained under the old system.

"For three years we have had the Circle plan in our woman's work. This has resulted in more intensive work, the circles being better able to get into touch with all the women of the congregation than the one organization which we had before. Under this system the responsibility of looking up strangers, delinquents, etc., has been placed upon a comparatively small group. The individual woman feels more responsibility in the small circle than she did in the big Ladies' Aid.

"The plan has also increased materially the gifts for benevolences. Formerly the gifts averaged about \$200; now they are more than \$1,000.

"It has also increased the interest and attendance on the Mission Study Classes. Working through the circles, more than 100 women now study the Foreign and Home Mission Study books.

"The attendance of the women on their circles is about four times as great as it was in the single society. Absentees are looked after better."

REV. T. M. HUNTER, D. D.

*Baton Rouge, La.*

"ALL OUR WOMEN ARE ENLISTED."

"When this decided change was presented to us, it was difficult to proceed, as the idea was new to Presbyterian churches and the experience of others was not to be had. We secured a few constitutions, discarded them because we realized that they were weak, and we did not dare to burden our precocious child with a weak constitution. We started her out with prayer and determination, so, like Topsy, 'she just grew.'

"Now in the sixth year few changes have been made, and although at first there were sincere objections, we believe that no one would go back to the somnolent Missionary Society or the bustling Ladies' Aid. Our church has reached a membership of 425, and practically all of our women are enlisted in some phase of Auxiliary work."

L. R. SCOTT.

*Montgomery, Ala.*

"AN ADVANCED STEP."

"In reply to your inquiry touching the experience of the ladies of the First church of Anderson, with the recently organized Woman's Auxiliary, it is a pleasure to say that all their expectations have been more than realized. They regard the perfecting of this organization as one of the most advanced steps ever undertaken by them.

"I believe it would be well-nigh impossible ever to persuade them to return to former methods of raising funds. A deep spirituality pervades their meetings as they work for all the causes. I am accurately speaking when I say every one feels that the Auxiliary has made possible a larger work and a more efficient church membership."

J. S. FOSTER, D. D.

*Anderson, S. C.*

"SPLENDID PLAN."

"The Auxiliary plan of organization has worked admirably in Vernon. Up to 1915 the old plan of separate Ladies' Aid and Missionary Societies was used, with the result of little information, and therefore small interest in our adequate program of missions. The Aid Society was notably successful as a money raising agency. Its vision, however, was just large enough to embrace local needs. The Aid had a sufficient number of members to maintain active interest; the Missionary Society had become too weak to continue regular meetings. But when the Auxiliary plan was adopted, the splendid plan of organization at once appealed to the women, and all who had been members of the Aid Society became members. Some of these had never cared much for missions.

"Four meetings were held each month, on Monday afternoons, with the fifth Monday meetings for a social hour at which refreshments were served, but this was left off when we entered the war. The Year Books were used, and the courses of study pursued that were recommended by the Assembly. The women took more interest in the Auxiliary than they did in social clubs! They become literally fascinated with the study of Home Missions when using 'The Task That Challenges.' They did not lose sight of the importance of money in relation to the kingdom. On the contrary, they got such a vision of world needs that they realized the need of far more money than the Aid Society ever raised for building a manse or carpeting the church."

THOS. D. MURPHY.

*Cordell, Okla.*

"AN ATMOSPHERE IN WHICH TRAINED LEADERSHIP IS DEVELOPED."

"We have tried the Auxilliary-Circle plan of women's work for one year and find it an unqualified success.

"If the Suggestive Constitution is followed faithfully and applied constantly the inevitable result will be a greatly increased number of interested workers and an atmosphere in which trained leadership is developed."

W. BRISTOW GRAY, Jr.

*Brownwood, Tex.*

"ALL NEEDED IS TO 'WORK THE PLAN.'"

"In compliance with your request, it gives me great pleasure to speak a word of approval of the Auxilliary-Circle plan of organization.

"We introduced the 'Auxilliary-Circle' plan in the Pryor Street Presbyterian church four years ago. It has worked most satisfactorily and successfully. Each circle now does more and better work than the entire society did before dividing it into circles. The gifts of each circle are also larger now than the entire society formerly gave. During the past year the Auxilliary working through the Circle plan has made more visits for the church, enlisted more new members and contributed more to benevolent causes than was accomplished by the entire church five years ago. The plan is all right; what we need is 'to work the plan.'"

J. EDWIN HEMPHILL.

*Atlanta, Ga.*

"MANY ADVANTAGES."

"I found many advantages in the Auxilliary-Circle plan: (1) It unifies the work so that all have a definite service to perform, and instead of working by separate units there is organized and united effort. (2) It increased the number of workers, so that practically every woman in the church has an opportunity to work. (3) The monthly missionary program meeting is an advantage that cannot be over-estimated, with its large attendance and dissemination of information. The quota of the church is ever before all the women workers as a goal. (4) It removes all jealousies or overlapping in enlisting new members. (5) It develops the future leaders as Circle chairmen so that they are fitted for the main Auxilliary official positions."

J. E. HIXSON.

*Memphis, Tenn.*

"100 PER. CENT GAIN IN ENROLLMENT ATTENDANCE AND OFFERINGS."

"The Auxilliary plan was introduced in Evergreen church on April 1, 1917. The first year's work was marked by a decided increase in interest and a 100 per cent. gain in enrollment, attendance and offerings. Today our women's work is in a more prosperous condition than ever, and the feeling is universal among our people that we did well in adopting the Auxilliary plan."

J. CARPENTER.

*Memphis, Tenn.*

"SPLENDID SUCCESS."

"The Auxilliary-Circle plan among our ladies has worked with very splendid success, interesting a larger number of women than ever before and giving to them a far better understanding of the work of the Presbyterian church. It has created more interest, secured more money and rendered more service than any plan ever used before. The officers of our church give to it their unqualified approval.

JOSEPH G. VENABLE.

*Jacksonville, Fla.*

"SANE, SYSTEMATIC, INCLUSIVE."

"We think the Auxilliary infinitely better for the following and other reasons:

"It is sane, systematic, inclusive. With its circles, it makes a place for the last woman in the work of the church.

"It relieved us of certain difficulties that were becoming acute. Our Women's Missionary Society was still doing noble work, but the breakers were just ahead. It was coming to be known as 'The Old Women's Society.' For that reason, maybe, there were some women who would not join it. In fact, some of its members were transferring to 'The Young Women's Society.' A condition far from pleasant was just ahead of the older women's organization, and it was due entirely to the system. Likewise, our 'Young Women' has, for the most part, grown older, and many of them were wives and mothers. The *real* young ladies did not find theirs an inviting organization. It began to look as if we were to be forced to create a new organization for each year's product, while some of the societies were beginning to lose strength.

"To my mind, in the two foregoing statements lie the strongest reasons for the Auxilliary plan, though it has worked well statistically with us. It should be noted, however, in comparing that it is now impossible to get accurate figures as to the membership of the old societies. There was

much of overlapping. Moreover, many names of inactives were carried on some of the society rolls. The Auxiliary now reports only those who have at least attended some of the circles during the year. It may also be said that our women never resort to hot suppers or rummage sales.

Every dime is 'freewill.' Nor have any of our women withdrawn any of their contributions made through the regular church channels in order to swell the Auxiliary report."

C. M. BOYD.

Tuscaloosa, Ala.

### YEAR BOOKS. †

Have you ordered your Year Books for the coming year?

Twenty thousand were sold this year and all were sold by September. Begin the year right by having the books in the hands of your members by the April meeting.

Year Books, 5 cents each.

Literature for the Programs, \$1.00 per year.

Order from

THE WOMAN'S AUXILIARY,

257-259 Field Bldg.,

St. Louis, Mo.

### REPORTS! REPORTS!

Has YOUR society made out its annual report yet?

Will it go to your Presbyterial Secretary in time?

See about this *at once* and don't be the drag that keeps your Presbyterial at the end of the report procession.

REPORT PROMPTLY.

### DO WE HOLD THE RECORD?

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Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

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Itapetininga, 1912. Descalvado, 1908. Rev. and Mrs. Alva Hardie. Sao Sebastiao do Paraíso, 1917. *Rev. and Mrs. R. D. Daffin.	Taichow, 1908. *Rev. and Mrs. T. L. Harnsberger. Dr. and Mrs. Robt. B. Price. *Rev. Chas. Ghiselin, Jr. Rev. and Mrs. C. F. Hancock. Hsuehoufu, 1897. Mrs. Mark B. Grier, M. D. Dr. and Mrs. A. A. McFayden. Rev. Geo. P. Stevens (Tenghsien). Rev. and Mrs. F. A. Brown. *Rev. and Mrs. O. V. Armstrong. Rev. and Mrs. Lewis H. Lancaster. Miss Isabel Grier. Miss Lois Young.	Sagua, 1914. *Rev. and Mrs. (Jua) rts y Gonzales. JAPAN MISSION [10] Kobe, 1890. Rev. and Mrs. S. P. Fulton. Rev. and Mrs. H. W. Myers. Rev. and *Mrs. W. McS. Buchanan. Rev. and Mrs. I. S. McElroy, Jr. (Tokyo) Kochi, 1885. Rev. and Mrs. W. B. McIlwaine. Rev. and Mrs. H. H. Munroe. Miss Annie H. Dowd. Rev. and Mrs. W. A. McIlwaine (Tokyo).
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Miss Lillian W. Curd.  
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Miss Estelle Lumpkin.

**Toyoahski, 1902.**

Rev. and Mrs. C. K. Cummings.

**Okazaki, 1912.**

\*Miss Florence Patton.  
\*Miss Annie V. Patton.  
Rev. and Mrs. C. Darby Fulton.

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\*Rev. S. K. Dodson.  
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[11]

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**Morelia, 1919.**

Rev. and Mrs. Jas. O. Shelby.

**Toluca, 1919.**

Rev. and Mrs. W. A. Ross.

**San Angel.**

Miss Alice J. McClelland.

**Laredo, Texas.**

Miss E. V. Lee.

**Austin, Texas.**

Miss Anne E. Dysart.

**Coyoacan.**

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